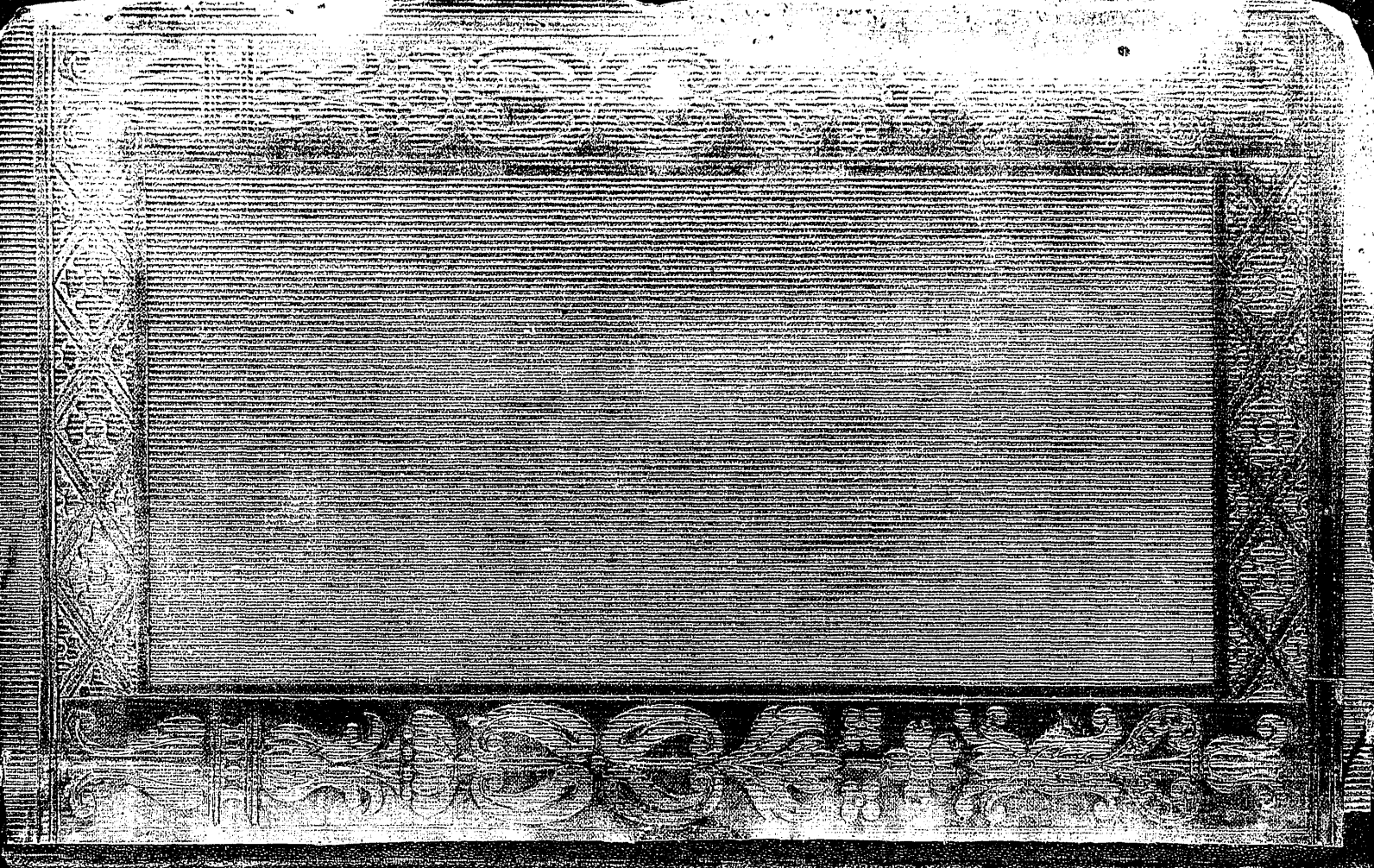

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POLISH JEW

at his prayers in the Synagogue.

THE

FUNDAMENTAL PRINCIPLES OF MODERN JUDAISM INVESTIGATED;

TOGETHER WITH A MEMOIR OF THE AUTHOR,

AND AN INTRODUCTION:

TO WHICH ARE APPENDED,

A LIST OF THE SIX HUNDRED AND THIRTEEN PRECEPTS:

AND ADDRESSES TO JEWS AND CHRISTIANS.

BY MOSES MARGOLIOUTH,

OF TRINITY COLLEGE, DUBLIN.

Dedicated, by Permission,

TO THE REV. ALEXANDER M'CAUL, D. D., T. C. D.

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TO

THE REV. ALEXANDER M'CAUL, D. D., T. C. D.

PRINCIPAL OF THE HEBREW COLLEGE,

PROFESSOR OF HEBREW AND RABBINICAL LITERATURE,

KING'S COLLEGE, LONDON;

AND RECTOR OF ST. JAMES'S, DUKE'S PLACE, LONDON;

WHO HAS SO VERY USEFULLY AND ZEALOUSLY

PROMOTED THE CAUSE OF ISRAEL,

AND WHO HAS BEEN THE MEANS, UNDER GOD'S BLESSING,

OF

BRINGING MANY WANDERING SONS AND DAUGHTERS OF ZION,

TO THEIR FOLD AND SHEPHERD,

AND

PROVED HIMSELF A TRIED FRIEND OF GOD'S ANCIENT PEOPLE,

This Work

IS INSCRIBED AS A MARK OF SINCERE RESPECT AND GRATITUDE,

BY HIS AFFECTIONATE PUPIL,

THE AUTHOR.

PREFACE.

THE object of the present volume is to bring before the Christian public some information as to the present state of religion among the Jews, both with respect to the Ceremonial and the Moral Law; and as it may excite some surprise that there should be room or occasion for such a publication; as it seems strange, that the religious practices, and even the moral principles of a people like the Jews should be still a subject for enquiry, I feel that the object of the publication may be assisted, and the prefatory remarks which I undertook to add may be most conducive to the purpose proposed, if I endeavour to direct the reader to the causes which separated the Jews from the Gentile Church, and have thrown such a cloud over the usages of God's ancient people.

Up to a certain period the Jews are regarded, and with justice, as the depositories of all that can be known of God. To them pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises. Theirs were the fathers, and of them, as concerning the flesh, Christ came, who is over all, God blessed for ever.

From them therefore, from the record of their eventful history, from the pure sublimity of their moral law, from their ceremonial service, rich in types, and pregnant with mysterious notices of things not yet revealed; from the clearer enunciation of the same future events as delivered by their prophets, from their predictions increasing in distinctness and particularity in proportion as the time of fulfilment drew near; from these sources the Christian

world has been accustomed to draw the stream, both of the wisdom and knowledge of God. The Old Testament Scriptures have been made the basis of all religious attainments; and the very perfectness of the Gospel scheme was only understood by those, who contemplating it in connection with the law and the prophets, saw what it had to do, and understood the nature of the work it had accomplished. When the Canon of the Old Testament Scripture was closed, and the last prophet had delivered his message, this source of interest ceased. The Apocryphal books disclaimed the character of inspiration. There was no open vision. The moral writings of the later Jews drew from the canonical Scriptures many excellent truths, much that was holy and great and good; but they degraded what they borrowed by mixing it with their own conceits; and their best efforts were but faint and feeble echoes of the wisdom revealed to their forefathers.

As the Jewish Scriptures therefore derived their value from their divine original, that value ceased when revelation was suspended; nor was it unnatural that the Christian world should turn away from the literature of a people whom they regarded with horror, as the crucifiers of the Lord of glory, and as the enemies of truth. The first effect of the Gospel had been unquestionably the conversion of many, and the removal of that wall of partition which had separated Jew and Gentile; but it seems probable that as the Jews were the first called, the conversions, which took place among them, preceded the ingathering of the Gentiles; and that few, comparatively, of Hebrew origin were added to the Church after the invitation was extended to the Gentiles. By that time it had been preached throughout Judea and Samaria, and in most of the synagogues of the East. They that had ears to hear, had heard, had been converted and been healed. The remnant who had resisted the call, were hardened by resistance; and their original prejudice against the truth

was aggravated by their jealousy of the heathen converts, and by the offence that was caused by their neglect of the law. It is probable therefore, that after the first attempt at union, the division was widened and confirmed. The Jews who had rejected the Gospel were more averse from Christian intercourse than before; and when the destruction of Jerusalem and the dispersion of the people took place, the remnants of the nation, crushed for a time, and scattered through the East, rose up into separate existence more obstinately attached than ever to their own religion, and more hostile to that of the Gospel.

The separation which was thus begun, was not likely to be overcome. The prejudice with which each party regarded the other, gained strength and bitterness in every succeeding generation. The respect with which the earlier Fathers were regarded, led the Christian world to follow their opinions with implicit reverence; and as it is always easier for man to yield to the malignant feelings of his nature than to subdue them; as it is easier to hate and to despise others, than to learn the reasons for loving and honouring them; the prevailing sentiment among Christians towards the Jewish people was that of scorn and abhorrence. In some few cases, as in that of Jerome or of Origen, the value of Jewish literature was felt as assisting in the correction or interpretation of the sacred text, and the help of Jews was sought as essential to the right understanding of the Scriptures. But in general the Fathers preferred guessing at the sense of the Old Testament to consulting the Jewish authorities within their reach; and imagination was called in to supply a meaning which might have been collected with greater accuracy from those who were acquainted with the original language.

In this way the prediction concerning Israel, that the people should live alone and not be numbered among the nations, received a second fulfilment. Rejected by the Christian world, who considered it a proof of zeal for God's

honour to persecute His ancient people; shut out from all opportunities of social intercourse; known only to be hated; the objects of general scorn when in abject circumstances, and the objects of general envy when in affluence; they were compelled to hide themselves from observation; and in secret brooded over the recollections of former grandeur, or indulged in dreams of future elevation.

The Reformation introduced a different state of things, and ushered in a change which was eventually to alter the whole character of their condition. The first agents in that mighty movement referred to the Bible for the authority of every principle they laid down; and instead of the diluted or distorted sense of Scripture which the writings of the Fathers occasionally presented, they avowed their determination to go to the fountain head of truth, and to search the Scriptures for themselves. In entering on this search they soon found they were entangled with difficulties, which required a new species of assistance. The study of the Old Testament in the original led them to look to the Jews as the most efficient guides; and they rightly deemed that its mysteries would be most satisfactorily elucidated by the men to whom the language was vernacular, and whose traditional knowledge seemed unbroken. The Rabbins, perhaps, on examination were not found more satisfactory than the Fathers. If the latter had gone astray in mystical interpretation and unauthorized conjectures, the others had entangled themselves in niceties of verbal criticism, and in idle unmeaning distinctions; but a great point was gained, when reference was made to Jewish authorities; and the pursuit of truth became more reasonable, when the sense of Scripture was sought through those interpretations which alone could give the real and natural meaning of the text. It still may be a subject of surprise that after the character of the Jewish nation had been thus recognized by the Christian world,

and the important office they had filled as Depositories of the word of God had been acknowledged, so little curiosity was felt as to their present condition, and their general opinions. Their value as Interpreters of the word was admitted. Men felt that the Jews had held the text of Scripture inviolate in the midst of persecution and dispersion and distress; men admitted the claim to respect, which their descent involved, and agreed that they held the keys of knowledge as hereditary interpreters of the Old Testament Scriptures: but they did not care to penetrate farther. Repulsed by the apparent disinclination of the Jews to admit enquiry, and retaining enough of the prejudice of by-gone days to believe readily every thing that was unfavourable; they left them to their superstitious observances and exclusive habits; and thought that it was needless to examine further into the condition of a people, so uninteresting in manners and habits, and from whom there appeared to be so little to learn.

And yet we might have thought, that a more enlarged and enlightened view of things would have led to a different conclusion. We might have thought, that the recollection of what had been done in and through their ancestors, might have secured to the Jews an interest in every mind, which had tasted the sweetness or felt the power of the Word of God. If they had been rejected of God, in consequence of the sin which they had accomplished in rejecting the Incarnate Son; if they had been cast out of the privilege which they once enjoyed in exclusive posession; and were no longer to be regarded as the people of God; they still retained claims on the gratitude of man, nor had they forfeited their title to general respect and veneration. The lineal descendants of Patriarchs and Prophets, belonging to that very nation of whom Christ came, who is over all God blessed for evermore; they might have been contemplated even in the ruin of their state, with reverence and awe; but in addition to these

natural claims, it was not unreasonable to think, that underneath the ruins of their civil and religious Polity, were hid treasures both of wisdom and knowledge, which would amply reward the labour bestowed on their investigation. The peculiar character of the people, their separate and distinct existence, the firmness with which they had always clung to every national usage, and the obstinacy with which they had resisted the influence of the world: all these facts might have justified the expectation that traditional knowledge would have preserved among the Jews, many memorials of early history, many important moral truths, many valuable illustrations of Scripture; and might have led men to anticipate the opening of a new stream of light for themselves in free and confidential intercourse with the Jewish people.

We must perhaps admit that experience does not prove that these anticipations were just. The labour that has been bestowed on the theology of Judaism; the diligence with which the rabbinical writings have been explored and investigated, has been, to speak generally, in vain. Little has been found where much was expected; and the little that has been found, has been so entangled by the perverse ingenuity of their minds, that its application is neither easy nor certain. The readers of Lightfoot, whose efforts in this line are the most obvious, are dazzled by discoveries which are more specious than real. Illustrations are suggested which on trial disappoint expectation; and the chief satisfaction derived from the study of Lightfoot's volumes, is the assurance, that much cannot be learnt, where so much industry has brought to light so little that is useful.

The present volume will probably strengthen the conviction which had been previously formed. The man who approaches these records of modern Judaism, with the hope that he shall discover the gold or the silver of the tabernacle, buried in the ruins of the Temple, or built into the fabric

of the Synagogue, will be grievously disappointed. The mantle of the Prophets has not fallen on their countrymen; and the withdrawal of the gift of inspiration is signalized and made more manifest, by the change of all that used to command respect and veneration in their written records. Sampson when shorne of that in which his great strength lay, when blinded and set to grind in the mill, did not differ so much from the Sampson who wrought wonders in Israel, and turned to flight the armies of aliens, as the writings of the later Jews differ from those of their inspired fathers. If any resemblance can be traced, it is that which is caused by servile imitation; or if there are passages which bear the mark of Jewish intellect, and seem capable of proving its identity with that which we have studied and admired in the Old Testament Scriptures, we are compelled to feel, that we only meet with the Jewish mind in dotage, when we study it in Judaism.

But though the present volume offers little to reward the reader in the way of direct instruction; and is calculated rather to satisfy curiosity by information, than to add to the knowledge of truth; there is an indirect lesson to be derived from it of the highest importance; and truths may be learnt from the disappointment of expectation, which under God's blessing will be most beneficial to the Christian reader. The object of this little volume is to exhibit Judaism in its present aspect; to shew us what are the reliances of the modern Jews; the grounds on which they hope for present favour and future mercy; and the views they entertain of the divine will towards man. To us, who know what their former hopes and confidences were; who are familiar with those Scriptures which were originally revealed for their instruction; and who know the use and purpose to which they were applied; the first impression which the book produces must be wonder at the degradation which the people has undergone, and at the debasement of their mind and feelings.

We stand lost in astonishment at the blindness which has happened to Israel; and are led to ask ourselves, how it was possible, that a nation which possessed the Scriptures, and recognized the authority of Scripture, could have wandered so far from the plain meaning of Scripture, or sunk so far below the tone and the standard of truth.

A fact of such importance ought not to be passed over without attention, or to be dismissed without reflection, and as it seems possible to deduce from this humiliating and painful picture of the Jewish mind, inferences that may be profitable to the Christian world at present, a few words may be given to the consideration of the causes which have produced this state of things, and led to this general prostration of moral and intellectual power.

At the period when we last catch sight of the Jewish people in the Gospel narrative, their character seems in a special degree to have been carnal mindedness. The dulness of their minds, the grossness of their views, their inaptitude for all spiritual representations, and their proneness to admit all low and fleshly explanations that could be imagined, are the continued subjects of reproof from our Lord and His apostles. Their dislike of all the peculiar blessedness of the Gospel scheme, led to that bitter hatred with which they rejected His offers, and those of the first evangelists; and the Scripture narrative offers no hope that any change had been effected on the people by the evidence of power and of truth which followed His ascension.

If we separate the Jewish character from the circumstances by which the nation was surrounded, and speculate on the manner in which such a mind would act on such means as were possessed by them, the event does not seem to differ widely from that which we might have expected; nor are the errors of Judaism anything more than the natural growth of minds and tempers such as theirs, when placed in similar circumstances. It seems possible therefore, ar-

guing from what we see in them; it seems possible that the Scriptures may be possessed and read; and still may be read in such a manner, and turned to such a purpose by the reader, that the mind instead of being enlightened by what is read, and made wise unto salvation by what is learnt, shall be perplexed and lost in the intricacy of a way which needs a guide in order to be properly understood; and which, clear as daylight itself to some, shall be darkness visible to others. "The light of the body," said our blessed Lord, "is the eye; if therefore thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" Mat. vi. 22, 23.

Nor is this example inapplicable to the state of things among ourselves at present, and to the error which prevails where acquaintance with Scripture language is often mistaken for religion; and men assume as certain that they know the truth, without having considered in what sense, or in what degree the truth has made them free.

But a still more affecting remark is forced upon us, when we see the tendency that there is in man to draw from Scripture, comments or conclusions of his own, and to substitute these for the simpler original; teaching for doctrines the traditions of men. In no case has this been more remarkably instanced than in the Jews, and in none has the effect of the practice been more pernicious. The isolated character of the people which shut them out from any indirect or collateral illumination, left them to suffer the full consequences of their error, when they thus began to deal deceitfully with the written word; and the state, to which they have been reduced, the mental bondage under which they have been groaning, and which has held all their powers in subjection, proves the magnitude as well as the pernicious character of the influence which has been exercised upon them by tradition.

There was a period in the History of the Christian Church, when the Schoolmen exercised the same species of dominion in Europe, which the Talmudists have possessed on Judaism; and corresponding effects were at that time produced. The gracious providence of God ordained a check for this delusion in our case: and the collision of mind which grew out of the state of Society, and the political divisions of Christendom, became the means of a general awakening and eventually led to the Reformation.—But with the Jews there was no remedial process of this sort in existence.—Separated from intercourse with other nations; shut up within the limits of their own prejudices, they had no means of escaping from the bondage which the Talmudical writers had imposed; and every year that passed rivetted the chains by which they were held in slavery. But the mind itself suffers by the restraint which is imposed on its operations, just as the body is stinted of its fair proportions, if not allowed to expand itself freely, and to yield to the tendency of growth; and the intellect of a people may be so affected by the arbitrary limits placed on public education, that it shall either sink into weakness, or else shall be found to waste its strength in laborious triflings and unprofitable acuteness.

The Volume before us exhibits a painful but instructive instance of this sort of effect. We see here the wisdom of that people, which was once the source of light to mankind, occupied about such observances as that of Phylacteries, and accumulating such a mass of trifles as the Six Hundred and Thirteen Precepts. We may say, in contemplating such a spectacle, Lord, what is man! and we must turn away humbled and confounded by this exhibition of human weakness; but we must not neglect to mark the cause which has produced this degradation, and to watch against its operation on ourselves. It would indeed appear as if the Jewish people was ordained under every dispensation to offer examples to others; exhibitions of the goodness of God or

of His severity; instances of the elevation to which man may be raised by the influence of the Spirit, or of the degradation to which he may be reduced when allowed to follow the leadings of his own perverted intellect, and left for a season to himself. But in either case the lesson which God is pleased to give should be studied and noted; and if we see, as in the present volume, the extent of error to which man can be sunk with regard to the efficacy of ceremonial observances, and his blindness as to moral truth; and find the error and the blindness alike proceeding from undue respect to traditional knowledge; we may gain a godly jealousy of all such unauthorised additions to the rule of life, and may be led to watch with greater diligence against all encroachments on the word of truth.

H. R.

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MEMOIR.

HAVING been requested by many of the Subscribers to the following Work, to give some account of the manner in which I was brought up, and also of the way in which it pleased the Father of all mercies, who hath no pleasure in the death of a sinner, to lead me to a knowledge of Him who came to seek and to save those that were lost; I trust that my motives in complying with this request will not be misunderstood.

We read in the New Testament that the great Apostle to the Gentiles, who was also "a Hebrew of the Hebrews," was led several times to give a short sketch of his manner of life from his youth (Acts 26. 4.)—of his education, and also of God's calling him by His grace and revealing His Son in him; especially when he was called upon to give a reason of his faith in the Lord Jesus, when engaged in controversy with his brethren after the flesh, (Acts 22.) in order that the unbelieving Jews might not gainsay the motives of his conversion.

As the object of the following work is to try to convince my Jewish brethren of the truth of Christianity, I shall, therefore, follow the footsteps of Saul of Tarsus, and also comply with the requests of my dear friends, and give here a very brief sketch of my history, showing that I have not renounced the errors of *Modern Judaism* without mature and prayerful investigation, and a firm conviction of the truth of Christianity, to which I humbly trust I have been brought by the gracious influences of God's Holy Spirit. The Lord, through His infinite mercy, has caused me to pass from death unto life, and from the power of darkness into the marvellous light of Christ Jesus. And I do earnestly pray that sinners may see that the Lord is no respecter of persons, and that He "said not to the seed of Jacob, seek ye me in vain," (Is. 45. 19.) I do also earnestly implore my God and my Saviour to keep me by His grace from any self-seeking; for I am daily more and more convinced that Satan, the enemy of our peace with God, is always on the alert for an opportunity to draw our attention from the things above to the things beneath.

In the end of the year 1818 I was born in Poland, in a town called Suwalki, of Jewish parents, and was brought up in all the strict observances of my forefathers. When I was four years old, I was sent to a school, and began to learn to read Hebrew. In the course of two months I was able to read, but did not know the meaning of what I was reading. I may mention one remarkable incident that happened about this time. I

was one day reading at school the 24th Psalm, and coming to the 8th verse—"Who is the king of glory? The Lord strong and mighty," I was very much struck with the expression יהוה עזוז *Yehovah Ezuz*, ("the Lord strong.") I knew very well that *Yehovah* signified *Lord*, but I did not know that *Ezuz* signified *strong*; and moreover, *Ezuz* is the Polish pronunciation for *Jesus*. On coming home from school, my father generally asked me—"What do you know more to day than yesterday?" I replied—"I found a very strange thing when reading the 24th Psalm; that is, that the Jewish and Gentile Gods stand together:" and pointed out to my father *Yehovah Ezuz*. My father was terrified at the idea: of course he did not blame me for it; he knew that my ignorance made me think so; but he gave me a long lesson on the great danger of defiling my lips and my thoughts with this unholy name; and pointed out to me the numberless images and crucifixes, and told me they were the idols which neither see nor hear, and that the Gentiles called them *Ezuz*. He moreover told me that by mentioning the name of Jesus (which I feel now in the amplest magnitude of signification to mean my *Saviour*), I violated the express command of God:—"Make no mention of the name of other gods, neither let it be heard out of thy mouth." (Exod. 23. 13. Josh. 23. 7.) From that day forward the name Jesus haunted me. I was unhappy whenever this psalm came in my way; I folded the leaf in my Psalter to avoid reading it; but this was of no use, for the effect reminded me of the cause, especially on the day of atonement, when every strict Jew repeats the whole Psalter; in short, the name of Jesus gave no rest to my soul, until I found that "to know Him is life eternal."

After remaining about six months at this school, I had a tutor in my father's house until I was nine years old; and during this time I read the Bible with the different Jewish Commentaries (see pp. 250, 251). I was then sent to Rabbi Jacob's school at Preroshla, ten English miles from my native town. He was a very celebrated man, and at his school I commenced the laborious study of the *Talmud*. I devoted most of my time to it; in fact, I was made a slave to it. Then it was that I began to rise at half-past four o'clock in the morning, and never went to bed on Thursday night, sitting up and repeating what we had studied during the week. All the students, though very young, were most ambitious to excel one another. I made rapid progress in the study of the Talmud. My father also engaged private teachers to instruct me in the Polish, Russian, and German languages. After I had been a year in the above-mentioned school, I was sent to a school at Grodno, of which Rabbi Chayim, a great and celebrated man, was the principal instructor. I

made great progress under his tuition, in the system of deciding and solving Rabbinical problems.

I finished my Rabbinical education, at Kalwaryia, where I had an opportunity of exercising practically the learning I gathered theoretically in the former schools. A very memorable circumstance occurred to me during my stay at that school. When I first came to Kalwaryia, I formed an intimate acquaintance with two young men. They were older than myself; however we became closely united in the bonds of friendship. We met every day after our laborious studies for the purpose of taking a walk into the fields, when we spoke Hebrew exclusively, trying to acquire a complete knowledge of the language, both by conversation and composition; we also composed Hebrew verses, for which the summer fields furnished us with ample matter. One afternoon they came to me, unusually impatient for our walk. When I asked the reason of their great hurry, they replied, "We have with us a new book, which has just appeared, and which we should like to read in the beautiful cornfields." Now we were used to peruse together every new Hebrew work that appeared, but we never went out to the fields to read them; I asked therefore, "Why should we not read this new book here?" They answered, "We must take care to let no one know it." (Each of them had a book and kept it under his coat.) Their fathers had purchased Hebrew Bibles at Könisberg, from the Christian Missionary, who presented each of them with a copy of the Hebrew New Testament;* and those were the new books they wished me to read with them. But I could not get a view of it till we were removed out of sight from the town. Having made me promise not to betray them, one of them gave me his copy to read.† I opened it, and began to read זה ספר תולדות ישוע המשיח "The book of the generation of Jesus Christ." I asked, "Who is that ישוע המשיח *Yayshua Hamashiach* or Jesus Christ?" They replied, "The God of the Gentiles which you see in every street and highway nailed to a cross, and before which you see Gentiles kneeling and praying." (See p. 36.) I made no further observation, but continued to read, and finished the first chapter. I was pleased with the genealogy on account of its Jewish character; and forgetting everything else, I thought I was reading some Jewish authentic book, and liked it very well,

* A Father could not bring his son a more acceptable present, when he visited Königsberg or Warsaw, than one of the Society's Bibles. (See p. 88.)

† This was the first time I ever saw a New Testament; for though I studied very much the חזוק אמונה *Chizuk Emunah*, or "Defence of Faith," (a work written by the celebrated Rabbi Isaac against Christianity,) which contains many passages from the New Testament, yet I never saw the fountain itself.

until I came to the history of the birth of Jesus, when the words יהוה עזוז *Yehovah Ezuz* came suddenly to my remembrance, and I began to fancy that I was reading a soul-destroying book. I thought assuredly Satan's devices are insurmountable, and I felt so uneasy and guilty for reading that book, that I was almost beside myself. I threw the volume on the ground with horror, crying to my companions, "Satan has succeeded in making you his tools, in order that you may mislead me from God's truth, and fix my attention on the God of the Gentiles, which can neither speak, nor hear, nor see, &c. Away with that book, the destroyer of my peace!" When I returned to my room in the evening, I was not able by any means to get rid of the thought of the New Testament and of Yehovah Ezuz; moreover it was the month Ellul, in which all my nation prepare themselves for the great day of atonement. (See p. 203.) Little did I know then of the everlasting atonement, which was made once for all, in the person of Jehovah Jesus, and fully contained in the doctrine of the New Testament, to which the Spirit of the Lord began at my earliest age to draw my attention. But alas! blinded as I was, I rejected and trampled upon it. Oh! deservedly might I be excluded from ever beholding the sunshine of His salvation, but blessed be His name, His mercy endureth for ever! I was miserable, thinking always that the Lord had given me up entirely to Satan's devices: however, I determined to serve God.

A short time after this occurrence took place I returned home and for a time forgot my trouble, and was much more comfortable. I devoted all my time to study, anxious to get a full stock of all kinds of information. In the course of six months I heard that my two faithful companions had embraced infidel principles, which consisted (as the Jews said) in their reading the New Testament and being sceptical respecting the divine origin of the Oral Law.* This disturbed my mind a little, but I thanked God that in His mercy He had preserved me from being entrapped in the same net. Two years afterwards I paid a visit to a relation of mine at Wladyslawova. One Saturday, being in my room by myself, I found a Hebrew New Testament. I determined to read some of it, in order to see whether the Hebrew in it was pure. I opened it in the middle and read a page; I still remember what part I read. It was the 8th chapter of the Gospel according to St. Luke. It made again a most remarkable impression on my mind. I was all attention to what I was reading; but I soon recollected what I was about, and I was so much out of patience with that besetting temptation, that I cut with a pen-knife the

* Both of them were baptized by the Rev. J. G. Bergfeldt, late Missionary to the Jews at Königsberg, A. D. 1840.

whole of the New Testament. I now determined never again during my whole life to take up or open a New Testament. But, blessed be God! He says unto the children of Israel, "And that which cometh into your mind shall not be at all." (Ezek. 20. 32.) And the Lord Jesus declares "All that the Father giveth me shall come to me." (John 6. 37.)

Having obtained the reluctant consent of my parents that I should visit France, I set out on my travels in July, 1837. Having heard, however, on my arrival at Hamburgh, that a steam packet would leave that place at the end of three hours and sail to England in forty-five hours, I made up my mind to go to England before I visited France. I arrived at Hull on the 11th of August.

Finding after a residence of about two months in England, that the Jews generally were semi-infidels, and that I could not by any means enjoy their company, I began to feel very miserable, and wished myself back again in Poland. I came to Liverpool on a Friday, where I determined to write to my parents to acquaint them with my condition, and give them an account of the ungodly English Jews, and at the same time to ask them for money for my travelling expenses, in order to return home. Hearing that there was a converted Jew there, Lazarus by name, (who is now superintendent of the Liverpool Jewish Institution for inquiring and converted Jews,) who was of good report even amongst the unbelieving Jews, I determined that I would go and see him, as I wished to take back to Poland a description of English Jewish converts to Christianity. We soon began to discuss the Christian doctrines as contained in the Old Testament. Mr. L. urged upon me to read the New Testament, but I disdained the very name, from the circumstances above mentioned. I left Mr. L. about ten o'clock on that Friday night, with the intention of leaving Liverpool altogether, for my mind became exceedingly disturbed in consequenee of my visit to Mr. L.; for my conversation with him, the New Testament, and Jehovah Ezuz, were the only objects of my meditation, whether I would or not. I thought, therefore, Liverpool would be a dangerous place for me, were I to remain much longer there. Accordingly I left on the following Monday, with the intention of going to London and waiting there for an answer from my father, and then returning home. But our thoughts are not God's thoughts. I went as far as Prescot, thinking all the way of the above mentioned subjects, when all at once I determined to return to Liverpool, and read the New Testament thoroughly, and settle my ever troubled mind on this subject. Accordingly I came to Mr. L. on Monday evening and asked him to lend me a Hebrew New Testament; he immediately complied with my request. For three days I did nothing else but read the New Testament, in which time I perused it from the beginning to

the end. Now the reading of the New Testament, as seen from the above circumstances, was calculated to make a most powerful impression upon my mind; and after three days reading, I actually could not produce one single objection against it; on the contrary, my mind became filled with objections against modern Judaism. I began to inquire sincerely and prayerfully from the sacred scriptures after the truth of Christianity, and diligently compared the Old with the New Testament; and in the course of three weeks I was perfectly convinced that the despised Nazerene was *Yehovah Ezuz*, (according to the impression I received in my childhood.) A short time afterwards, the Lord in His infinite mercies enabled me to feel the efficacy of Christ's atonement; and being no longer able to remain silent, I went among my Jewish brethren whenever an opportunity was afforded me, and reasoned with them out of the Scriptures of truth, opening and alledging that Messiah must needs have suffered and risen again from the dead, and that Jesus of Nazareth was the Messiah. I was introduced to the Rev. H. S. Joseph, (now Missionary to the Jews in England) whose church I attended and under whose ministry I profited much. He watched my conduct very closely, and baptized me on Good Friday, April 13, 1838.

Immediately after my baptism I wrote to my dear parents, and gave them the reasons of my embracing Christianity. I told them it would be unadvisable for me to return to their house, since there was such an important difference between us. I also told them, that they should not think that my condition had become improved in consequence of my embracing Christianity. Until I could make myself understood in English, I was in very difficult circumstances. A few months after my baptism I began to procure a livelihood by giving lessons in Hebrew. In the course of two months I received letters from my father, mother, and a young brother, containing most affectionate entreaties to return home, and lamentations over my wretched condition. If the grace of God had not sustained me, I could not have withstood these great temptations. However, my young and zealous brother's letter afforded me some comfort; in the first place I saw that the arguments adduced by him against Christianity were very weak and inconclusive; and, in the second place, a door of correspondence on this important subject was opened to me. I delayed not replying to them, telling them how much I felt when I first read their affectionate letters; but, at the same time I felt it my bounden duty from the love I felt for them to present to their view the truth of Christianity, as contained in Moses and the Prophets,* whether they

*My address to the Jews (see p. 139) is the substance of a letter I have written to my parents.

would hear or forbear. However, my dear parents seeing that they could not prevail upon me to renounce Christianity and to return to their house, did not wish to have any further intercourse with me; and ceased to answer my letters. Still I persevered writing to them in my usual course. About two years ago I received a most severe letter from my father, telling me that if I did not return immediately to his house, I should never be permitted to call myself his son, &c. and that he should prohibit my writing to him any more; also a heart rending letter from my mother written in affectionate sadness. My young brother, who had improved a great deal in Jewish learning, wrote me also a most learned letter, attempting to shew that Christianity has not the least foundation from the word of God, and that modern Judaism is the only true religion. These letters were no small trial to one who loves his parents above every earthly thing, but who is anxious to follow that Saviour who pronounces every one to be unworthy of Him, who loves father or mother, brother or sister, more than Him. But He, when my father and my mother forsook me, took me up and sustained me under these trials.

Even these letters did not keep me back from writing to my dearest parents and relations; and it pleased the Lord to change their minds towards me; and I received letters from them written in a strain quite beyond my sanguine expectation, and of which the following are extracts:—

"My Dear Son,—I received thy last letter which revived my spirits; seeing, though I forbade thee several times (in severe terms,) to write to me any more, still thou hast persevered in writing; therefore I beg of thee to pardon my past letters. And I assure thee for the future, that as thou wast when at my house the dearest of all thy brothers, and the beloved of my soul, and my heart and soul's chief desire was to make thee a chosen vessel in the sight of God and men; with the same love and affection I love thee still, and I will continue to do to my life's end. I pray thee not to be displeased with me for the past.

Thy ever affectionate father,

"GERSHON."

The following is an extract from my brother's letter:—

"I must acknowledge I do not find any unrighteousness in thy letters, but, at the same time, they are beyond my comprehension; therefore I know not what to do. I have resolved, by the help of God, to come to England, and to hear from thy mouth more of thy tenets, for I am very anxious about them. That the Lord may bless thee, and be with thee, is the prayer of thy affectionate brother,

"HERSCHELL."

These letters gave me much comfort, and afforded me a hope that they will yet one day become obedient to the Saviour's affectionate invitation, —"Come unto me all ye that labour and are heavy laden, and I will give you rest." I am thankful to the Hearer of prayer that my hope has been realized in some degree. Some of my very nearest and dearest relations have decidedly made up their minds to acknowledge Jesus as their Saviour and their God; though my dear father, (to use his own words) is "as yet of a fixed opinion that I am wrong." Still he continues to correspond with me in the most affectionate terms; I would lift up my heart unto the Lord, and say:—

"Hast Thou imparted to their souls
A living spark of heavenly fire?
O kindle now the sacred flame,
And fill their hearts with pure desire."

I will now proceed to give as brief a sketch as possible of the Lord's gracious dealings with me in this country since I embraced Christianity. When I had been in Liverpool about five months, searching daily the Scriptures, the friends of Israel established there an Institution for enquiring Jews. I was the first inmate in that Institution, but could only remain there three months, according to the (then) rules. After that, my Christian friends at Liverpool kindly recommended me to the Committee of the London Operative Jewish Institution, where I remained five months, which I spent in acquiring a knowledge of the English Language. The committee then thought that I was able to maintain myself by giving instruction in Hebrew and German. I returned to Liverpool, and providentially met with some pupils. I also had a great many opportunities for visiting my Jewish brethren, and declaring unto them the everlasting gospel. Still my sole desire was, to devote myself entirely to labour in the Lord's vineyard. The more I was convinced of the unsearchable riches of Christ, the more anxious I was to communicate the same to my fellow-sinners. The Lord in His mercy began then to pave the way for that step. I met with a kind Christian friend, who had just then returned from India, where he was engaged in God's work; he began to teach me Greek and Latin, in which languages I made very considerable progress. Some of my friends suggested that it would be a good thing for me if I could go to some University; that I might ultimately obtain sacred orders in the Church of England, to which I was always very much attached. There were a great many difficulties in my way, almost insurmountable; for the college expenses are very great, and my dear father, (who never considered any expense too extravagant where learning could be got,) would in this instance turn a deaf ear,

and moreover oppose it to the uttermost. Indeed I never dared ask any assistance from him ; I was certain of the result. However, this did not hinder me from begining to read the classics necessary for entering the University ; and the Lord soon raised me up a dear friend, who assisted me in defraying my expenses on entering college. In January, 1840, I had the honour to enter Trinity College, Dublin. During five months of that year I resided in the Hebrew College, London, where I had the benefit of the valuable instruction of the Rev. Dr. M'Caul, Principal of that Institution. In the second year of my academic course, I translated the Phœnissæ of Euripides (which was in my course) from the Greek into Hebrew verse, and dedicated it to the Reverend The Provost. In the beginning of my third academic year (1842) I composed a Hebrew Poem on the Baptism of His Royal Highness the Prince of Wales, and dedicated it to His Royal Highness Prince Albert, and forwarded it to him, with the following letter :—

" To His Royal Highness PRINCE ALBERT.

" May it please your Royal Highness to accept, from the hands of a Christian Jew, and an humble but devoted admirer of the Country in which Your Royal Highness holds so distinguished a station, a Hebrew Poem, composed by himself upon the introduction into the Christian Church by baptism of His Royal Highness the Prince of Wales. The Poem was dictated by feelings of admiration and gratitude towards the Country over which Her Most Gracious Majesty QUEEN VICTORIA sways with justice and mercy a righteous sceptre. That Country in which the devoted servant of Her Most Gracious Majesty and Your Royal Highness, was first led to know Him of whom Moses and the Prophets did write, JESUS OF NAZARETH, THE KING OF THE JEWS.

" The Poem will be found to contain a description of the National and Literary character of the English nation, and its August Queen, Your Royal Highness, The Coronation of Her Most Gracious Majesty, the auspicious Marriage of the Queen to Your Royal Highness, the happy birth of a Princess and Prince, and the Baptism of His Royal Highness the Prince of Wales.

" The writer trusts that his humble endeavour will tend to strengthen in the breast of Your Royal Highness the interest already manifested towards the benighted children of the House of Israel.

" I have the honour to subscribe myself,

Your Royal Highness' most humble and devoted servant,

MOSES MARGOLIOUTH,

" Jan. 22nd. 1842." *An Undergraduate of Trinity College, Dublin.*"

I received a very kind acknowledgment of it from H.R.H. Prince Albert. I sent a copy of the above-mentioned Poem to the Board of Trinity College, Dublin. They kindly deposited it in the College M.S. Library, and granted me a handsome prize for it.

I am now employed in instructing the inmates of the above-mentioned Liverpool Institution in Hebrew, German, and English. This being my last academic year, I trust, with the blessing of God, that I shall be shortly admitted into Holy Orders, as a Deacon of the Venerable and Apostolical Church of England.

Thus have I given a very short account of God's gracious dealings with me to the present time. For the future I commit myself into His hands, who declared, "Lo! I am with you alway, even unto the end of the world. Amen."

INTRODUCTION.

"*The controversy with the Jews is an important branch of Christian divinity, which is comparatively overlooked, and cannot be effectually cultivated without some knowledge of the Rabbies.*"—DR. M'CAUL.

OUR Lord and Saviour Jesus Christ repeatedly taught His disciples the propriety of reasoning with the Jews, or in other words the propriety of Jewish controversy. We frequently find in the New Testament that He Himself was engaged in that important work; which His followers are bound to imitate. At so tender an age as 12 years His parents "found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions." (Luke 2. 46.) Every attentive reader of the New Testament will find many instances of our Lord's controversial Sermons to the Jews. Hence controversy cannot be avoided in preaching to unbelievers. Though controversy seldom leads to the conversion of the opponents actually engaged in it; as we do not read of many instances of the conversions of the scribes and pharisees and high priests, however incontrovertible our Lord's arguments were; yet it generally had a powerful effect on the assembled multitude. We very often read in the sacred scriptures that the multitude believed on our Lord after He had been reasoning with the rulers of the Jews; and the number of believers must have been sometimes very great, for after His preaching His Sermon as contained in the 21st chapter of the Gospel according to St. Matthew, the chief priests and pharisees were so indignant that they would have laid hands on Him, but "they feared the multitude, because they took Him for a prophet."

The disciple, especially the minister of Christ, who is called upon to follow His Master's footsteps, must be ready not only to preach the Gospel to the Jews, (for to them ought preaching properly to begin, according to our Lord's last command—"that repentance and remission of sins should be preached in His name among all nations, *beginning at Jerusalem*," Luke 24. 47.) but also be prepared to enter into controversy with them. If we take a brief view of the preaching of the Apostles, we shall find it blended with controversy. St. Peter, in his sermon on the resurrection of Christ from the dead, likewise attacks the opinions of the Jewish people in rejecting Christ, and boldly says—"I wot that through ignorance ye did it, as did also your rulers." (Acts 3. 17.) The Lord

Jesus Himself, by an extraordinary voice from heaven, called to His service Saul of Tarsus, a man, whose acquaintance both with Jewish and Grecian learning was very considerable, and enabled him to combat the Jewish Doctors and Pagan philosophers with their own arms. And though he was formerly the most virulent enemy to Christianity; yet when it pleased God, by divine grace, to reveal His son in him, he became the most glorious and triumphant defender of His Gospel, and was made in the hands of God a chosen vessel to bear His name "before the Gentiles and Kings, and the children of Israel:" as we find abundantly manifested in the Acts of the Apostles and in his Epistles. For independently of the miraculous gifts with which he was enriched, he was naturally possessed of an invincible courage, an amazing force of genius, and a spirit of patience which no fatigue could overcome, and which no sufferings or trials could exhaust. It is universally supposed that to his unwearied labours under divine appointment, the cause of the Gospel owed a considerable part of its rapid progress and surprising success. We find him almost incessantly engaged in controversy with his Jewish brethren. We read that St. Paul "came to Thessalonica, where was a synagogue of the Jews," and "as his manner was, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures." And when in consequence of "certain lewd fellows of the baser sort," he was obliged to leave that place for Berea, he "went into the synagogue of the Jews." And though he was obliged to quit Berea likewise in consequence of the unbelieving Jews that were moved with envy, yet when he came to Athens (one of the most celebrated cities in the world, whether we consider its antiquity, its learning, its political consequence, or the valour of its inhabitants) and saw the city wholly given to idolatry, "he disputed in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met him." And when certain of the philosophers encountered him he did not shrink from entering into controversy with them even in the Areopagus, (one of the most sacred and reputable courts that had ever existed in the Gentile world,) and in the very midst of the judges he boldly opened his powerful lecture:—"Ye men of Athens, I perceive that in all things ye are too superstitious." (Acts 17.)

Though St. Paul was repeatedly insulted, and cruelly treated by his Jewish brethren, yet his zeal was not abated for their eternal welfare, for he himself tells us that his "heart's desire and prayer to God for Israel was that they might be saved." He followed, therefore, the example of his Master, and continually apprised them, in the plainest terms, of the dreadful situation they were in; which could not be done without entering into controversy at the same time.

Some of the fathers wish to tell us that the Epistle to the Hebrews was written to controvert the opinions of the unbelieving Jews. This asser-

tion, however, will not be borne out by a fair examination of this Epistle; on the contrary, it will be found that it was written for believing Jews to confirm and warn the Jewish Christian Church from apostacy. But this is certain, that the conversion of Israel has interested the people of God in every age, and therefore Jewish controversy has been cultivated to a certain degree, and books have been published on that important subject, almost in every century. It is highly worthy of observation that Jewish controversy rose and fell with the rise and fall of true Christianity. We find very little written on that subject from the 8th to the 15th century; for the Christian Church was, during that period, distracted and afflicted with intolerable corruptions. The pure seed of celestial truth was indeed choked by a monstrous and incredible quantity of noxious weeds. The beautiful simplicity of the Christian worship was corrupted with the idolatry of image worship, and numberless superstitous inventions, and the sacred flame of divine charity was extinguished by the uncontrollable contentions and animosities, which the progress of these superstitions occasioned in the Church. All orders of men, regardless of the obligation of morality, of the duties of the Gospel, and of the culture and improvement of their minds, rushed headlong, with a perfect security, into all sorts of wickedness, from the delusive hopes that by the intercession and prayers of the saints, and the credit of the priests at the throne of God, they would easily obtain a remission of their enormities, and render the Deity propitious.

But their neglect of Jewish controversy had not the effect of making them forget the Jews altogether. No such thing! They turned the sword into a preacher.—Frightful in duration, and fearful in amount, is the guilt that the (then) Christian Church incurred in their ferocious outrages against the Jewish people. I need only remind my Christian readers of the holy inquisition, as it is profanely called. In one single year above 2000 were put to death, for relapsing to Judaism: many were imprisoned for life, and 17,000 were subjected to corporeal punishment. Quirita records, in terms of ecstacy, as a proof of faithful zeal for the Church, that from the year 1483 to 1520, in the archbishopric of Seville alone, between the imprisoned, the banished, and the dead, above 100,000 Judaizing heretics received their sentences. Alas! the then Christian Church did not know how,

> "By winning words to conquer human hearts,
> And make persuasion do the work of fear."*

It is not my intention to dilate on this subject here, but I wish particularly to draw the Christian reader's attention to this remarkable fact, that whenever God was about to show anything great in His kingdom below, the cause of Israel was brought into remembrance. At the

* Milton's "Paradise Regained."

Reformation from Popery, Luther pleaded for them thus:—"Let us deal brotherly with them, as the Apostles, who were Jews, dealt brotherly with us." John Foxe (the martyrologist) on the occasion of the baptism of a Jew from Spain, preached a sermon, entitled "The Gospel Olive;" wherein he clearly showed the influence Popery has in keeping the Jews away from Christ. About A.D. 1750, when there was a great revival of religion in various Christian Churches, God stirred up the spirit of His people in Protestant Germany, and the Callenberg Seminary was formed at Halle, exclusively for the education of Missionaries to the Jews. Just about this time, the Moravian brethren were zealous in this cause, an took it up as a church; for their Litany contained the following prayer: "Deliver the ten tribes of Israel from their blindness and estrangement, and make us acquainted with their sealed ones: bring in the tribe of Judah in its time, and bless its first-fruits among us." About the beginning of the present century, when the papal kingdoms were receiving the stroke of judgment, the cause of Israel was prominently brought to remembrance in this country, and the "London Society for promoting Christianity amongst the Jews" was formed, which has been conducted with much zeal, and with great success. And not very long since has God brought the cause of "the lost sheep of the house of Israel" into the prominent view of the Church of Scotland. When we take these, and a great many other circumstances into consideration, we must arrive at the conclusion that when any great movement is to take place in God's kingdom below, His last command on this earth begins to be attended to, "that repentance and remission of sins should be preached in His name, among all nations, *beginning at Jerusalem*."

At this present time, when Christian truth is more and more advanced, and there are daily revivals in the Christian Church, the cause of Israel excites almost an unbounded interest. It is almost the opinion of every one who watches the signs of the times, that some important event is on the eve of taking place. The pure Gospel is again preached at Jerusalem; the sacred sword of the Spirit is once more raised in the Holy City. Thank God! not as it was in the times of the Crusaders, but in the true spirit of the reformed Gospel of Christ; for that prelate, who was sent there, went out in the spirit of peace and good will towards all men. It well behoves, therefore, the Christian Student to cultivate that important branch of Christian Theology, viz. Jewish controversy; and it ought to form a part of the divinity course in the Universities, where it is as yet *altogether* overlooked. It is indeed creditable to the Council of Vienna, convened in 1311, that they resolved that Oriental professorships should be founded, the principal object of which should be the conversion of the Jews."*

* Gesenius Geschichte der Heb. Sprache, p. 104.

I will take the liberty of giving a list of a few of the Polemic writers on Jewish controversy in each century down to the present; and I trust, under God, it may be of service to those who are desirous to cultivate that part of Divinity.*

The principal writers on this subject in the *second* century were,

1. *Justin Martyr;* who wrote a dialogue between himself and Trypho, the Jew. This book has an advantage above all others, inasmuch as he believed in the restoration of Israel, the rebuilding of Jerusalem, and the Millenium.

2. *Tertullian;* but his writings are much inferior to Justin Martyr's. In fact it was not possible for any of them to manage Jewish controversy with much success and dexterity, as they were very little acquainted with the language, the history, and the learning of the Hebrews.†

Those of the *third* century were,

1. *Hippolytus;* but his writings have not come down to our times.

2. *Cyprian*, Bishop of Carthage; who wrote the "Testimonia contra Judæos," which is divided into 3 books.

Those of the *fourth* century were,

1. *Eusebius*, Bishop of Cæsarea; who wrote the "Demonstratio Evangelica."

2. *Gregory*, Bishop of Nyssa, in Asia Minor, who wrote on the Trinity.

3. *John Chrysostom*, Bishop of Constantinople, who wrote five orations against the Jews.

Of the *fifth* century there are only 2 books extant; one is attributed to Augustin, and the other to Cyril of Alexandria.

The writings of the *sixth* century were,

1. A dispute of *Gregentius* with Herbanus, a Jew.

2. Those of *Isidore*, Bishop of Seville; who wrote disputes against the Jews.

3. Those of *Leontius*, of Neapolis, who also disputed against the Jews; "but with what success and dexterity, will be easily imagined by those who are acquainted with the learning and logic of these times."‡

Of the *seventh* century there is only one writer worth mentioning, viz. *Julian Pomerius.*

Of the *ninth* century there is one most celebrated writer on this subject, viz. *Rabanus Maurus*, Archbishop of Mentz, who wrote against the follies of the Jews. There exists also an anonymous work on Jewish controversy written in that century.

Of the *thirteenth* century, *Raymond Martin*, a Dominican monk, who wrote the "Pugio Fidei Christianæ," a most excellent and valuable work.

* The author met with an experienced Missionary to the Jews, who said if he had known of these works before he commenced his study of Jewish controversy, he would have saved a great deal of time and labour in poring over many Rabbinical writings.

† See Mosheim's Eccl. History. ‡ Mosheim's Eccl. History.

Of the *fifteenth* century—*Reuchlin*, who is also to be considered as the great promoter of Hebrew learning amongst the Christians. He also rescued the Talmud from destruction, when the Dominicans wished to burn it; and suggested the following good plan: "The best method for converting the Israelites would be to establish two masters of Hebrew at each university, who might teach theologians to read the Hebrew Bible, and thus to refute that people's teachers."*

The principal writers of the *sixteenth* century were,

1. *Luther*.
2. *Buxtorf* the elder.

From the *seventeenth* century and onward the writers on this important subject are more numerous. The following are the principal.

1. *Bartolocci*—Bibliotheca Magna Rabbinica.
2. *Frischmutt* wrote dissertations on prophecies relating to the Messiah.
3. *Majus* wrote a synopsis of Jewish Theology.
4. *Wagenseil* translated tract *Sotah*, and wrote the "Tela ignea Satanæ."
5. *Dantz* wrote a dissertation about the *Sh'chinah*.
6. Bishop *Kidder* wrote on the Messiah.
7. *Leslie* wrote the "Short and easy method with the Jews."

There are, however, a great many works extant on this subject written in the same century.

Those of the *eighteenth* century were the following:

1. *Schölgen* on the Messiah, and an illustration of the New Testament.
2. *Wolfius*, of Hamburg, wrote the Bibliotheca Hebraica, a most valuable work.
3. *Gussitius* wrote an answer to Rabbi Isaac's "Defence of faith."
4. *Eizenmenger* wrote "An exposure of Judaism."
5. *Allix*, the "Judgement of the Jewish Church."

Of the *nineteenth* century the most valuable works on this subject have been published by the "London Society for promoting Christianity amongst the Jews," especially those that were written by the Rev. Alex. M'Caul, D.D.

Thus have I given a short sketch of the principal polemic writers on Jewish controversy, and I trust, with the blessing of God, my humble endeavour in publishing the following Investigation may throw some light on this subject.

Rose Bank Cottage, near Chester,
July 15, 1843.

* See Daubigné's History of the Reformation.

THE

FUNDAMENTAL PRINCIPLES OF MODERN JUDAISM INVESTIGATED.

CHAPTER I.

Are Phylacteries properly inferred from the passages of Scripture adduced by the Rabbies?

AFTER the Jews had returned from Babylon, finding that all the calamities they endured were in consequence of their not having kept the law of Moses as they ought, they determined to fulfil it to the letter, and consequently ran into the opposite extreme, mistaking many things, and taking literally what was intended to be spiritual. They brought themselves into bondage to unnecessary observances, and went so far as to discover six hundred and thirteen precepts in the Pentateuch, which every Jew is bound to observe, and to which they attached ultimately great merits.—See list of the 613 precepts. Three of these precepts, viz. Phylacteries, Fringes at the corner of Garments, and the Sign on the door posts, are styled by modern Jews "The fundamental principles of Judaism." See Voice of Jacob, No. 10. In No. 12, of the same periodical, they are denominated "coeval with the institution of Judaism." At the present juncture, therefore, when many Jews themselves begin to question their Mosaic

institution, and those who cannot conscientiously comply with such observances, actually absent themselves from congregational service; and since our Lord and Saviour Jesus Christ, (who made us free, that we should be no longer subject to the law of works, but to the law of grace) when reproaching our infidel ancestors takes particular notice of their Phylacteries and of the Borders of their Garments, (Matt. 23. 5.) it well becomes the Christian Biblical Student to investigate the fundamental principles of Modern Judaism, and it is no less desirable that every intelligent Jew should be acquainted with the peculiarities of these tenets.

For it is a stubborn fact that the great majority of Jews are ignorant of their real nature and tendency, and implicitly follow the teaching of their learned men, as but few comparatively can attain an adequate knowledge of Modern Judaism. Our intention, therefore, is to investigate it, and submit it to the Jewish and Christian public, as unto wise men, that they may judge for themselves.

We wish also to be distinctly understood, that we do not for one single moment identify the Jewish nation with Jewish religious tenets. We make a wide distinction. If we should, therefore, in the course of our investigation make use of some apparently harsh expressions against Judaism, we do not mean Jews, for of them we will not, cannot speak in other terms but those of love and affection.

We will, therefore, at once enter upon our investigation, of which the principal subjects will be Phylacteries, Fringes, and the Sign on the door-posts.

We shall take them in the order mentioned by our Lord; first, Phylacteries, and then the Borders of the Garments, or Fringes; though our Jewish Brethren begin with the latter.

It is recorded four times in the law of Moses, (in order that the Lord's law may be in the mouth of the children

of Israel,) וְהָיָה לְךָ לְאוֹת עַל־יָדֶךָ וּלְזִכָּרוֹן בֵּין עֵינֶיךָ׃
וְהָיָה לְאוֹת עַל יָדֶךָ וּלְטוֹטָפוֹת בֵּין עֵינֶיךָ׃
וּקְשַׁרְתָּם לְאוֹת עַל יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ׃
וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יֶדְכֶם וְהָיוּ לְטֹטָפֹת בֵּין עֵינֵיכֶם׃

"And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes." (Exod. 13. 9, 16; Deut. 6. 8; 11. 18.) the commandment being the same, but a little different in expression.

The meaning of these precepts will be seen by a reference to similar passages in another part of God's holy word. Every diligent reader of the Bible knows from experience, that Holy Scripture is its own best interpreter. For

"Blind unbelief is sure to err,
And scan His word in vain.
God is His own interpreter,
And He will make it plain."

Now let us see Proverbs 3. 3; 6. 21; 7. 3; where we find similar injunctions,

קָשְׁרֵם עַל גַּרְגְּרוֹתֶיךָ כָּתְבֵם עַל לוּחַ לִבֶּךָ׃
קָשְׁרֵם עַל לִבֶּךָ תָּמִיד עָנְדֵם עַל גַּרְגְּרוֹתֶיךָ׃
קָשְׁרֵם עַל אֶצְבְּעוֹתֶיךָ כָּתְבֵם עַל לוּחַ לִבֶּךָ׃

"Bind them about thy neck; write them upon the table of thine heart." "Bind them continually upon thine heart, and tie them about thy neck." "Bind them upon thy fingers; write them upon the table of thine heart."

No Rabbi was ever able to make out successfully, that Phylacteries were intended in these passages.

If we examine critically the real meaning of the word טוטפות *Totaphoth* (which is translated in the English Bible *frontlets,)* we shall find that it means nothing else but an *ornament.* We do not find it mentioned more than three times in the whole of the Hebrew Bible; viz. Exod. 13. 16. Deut. 6. 8; 11. 18.

The Christian Hebrew Lexicographer is obliged to have recourse to some other of the Oriental languages for the etymology of it, in order to ascertain its true signification;

but the Jew, who is acquainted with the different Targumim, (Chaldee Paraphrases,) of his Bible and with the Talmud, will see that it cannot mean any thing else but an ornament.

In order to make our assertion good, we will refer to a few places in the Chaldee Targum, and Talmud, where this word occurs.

II Samuel 1. 10. ואצעדה אשר על זרעו "And the bracelet that was on his arm." Chaldee Targum paraphrases, וטוטפתא דעל דרעיה "The Totephta, (i.e. ornament,) that was on his arm." In Ezekiel 24. 17, פארך חבוש עליך "Bind the tire of thine head upon thee." Chaldee Targum paraphrases, טוטפתך יהוין עלך "Let thy *Totaphoth* be upon thee." Also in the 23rd verse of the same chapter, "And your tires (*Totaphoth*, Targum) shall be upon your heads."

Some Rabbies were very anxious indeed to make out Phylacteries from the above passages; but Rabbi David Kimchi, who was a distinguished Hebrew scholar, (though not guiltless of perverting the word of God in many places, and sacrificing his own grammar to his prejudices,) adheres in this instance to the proper meaning, and even mentions the opinions of the Rabbies, and fearlessly gives his own. He explains, Ezekiel 24. 17, "Bind the tire of thine head upon thee," in the following manner.

פארך היא מגבעת הראש שהוא פאר האדם פארי פשתים יהיו על ראשם
הפארים והצעדים כמו פארי המגבעות

'Thy tire* means a turban for the head which is the praise of man, as we find, "They shall have linen bonnets upon their heads," (Ezek. 44. 18.); "The bonnets and the ornaments of the legs," (Is. 3. 20.), and "goodly bonnets,"' (Exod. 39. 28.)

We find also the word *Totaphoth* occurring frequently

* The Hebrew word for *Tire* is פאר *P'air*, which Targum renders *Totaphoth*. The same word is also rendered sometimes in the English Bible *Bonnet*, and it likewise signifies *Praise*.

in Talmud, where it cannot signify any thing but an ornament. For instance, in tract *Shabbath*, chapter 6, we find among the ornaments which a woman is not allowed to wear out of doors on the Sabbath-day, ולא בטוטפות ובסרביטין בזמן שאינן תפורין "And neither with the Totaphoth and Sarbitin as long as they are not sewed together." And in the G'mara the following explanation is given on the question איזו טוטפות ואיזו סרביטין "Which are the Totaphoth, and which are the Sarbitin?" אמר ר' אבהו טוטפת המוקפת לה מאוזן לאוזן סרביטין המגיעין לה עד לחיים "Rabbi Abhu said, Totaphoth are those which extend from ear to ear, and the Sarbitin are those which reach to her cheeks." But women are particularly exempt from the use of Phylacteries, as we shall see in the progress of our investigation; and on the Sabbath all are forbidden even to touch Phylacteries. What else, therefore, can טוטפות *Totaphoth* signify, but a kind of ornament for the head, exactly in the same sense as Prov. 4. 9? For Solomon, who understood well the meaning of the law, says, "Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine; forsake ye not my law," &c. Then in the 9th verse, "She shall give to thine head an ornament of grace; a crown of glory shall she deliver to thee."

Moses, doubtless, adopting this figure, alludes to the Eastern custom of putting those ornaments, which they held most precious, on their turban.

It is strange that many Christian writers have mistaken the right meaning of these passages, and contended for their literal fulfilment. Parkhurst, in common with a few others, understands this commandment literally, and not having an extensive knowledge of the Rabbinical writings finds it rather difficult to give even the true meaning of the word *Totaphoth*, and, therefore, in his Hebrew lexicon gives us a very incorrect idea of its meaning. On root טטף *Tataph*, he observes—"Occurs

not as a verb, but the idea seems to be to *fix*, *fasten*, or the like; for the Targum throughout substitutes, תפילין *Tphillin* from תפל *Taphal*, to adhere, cause to adhere."

Now every Hebrew scholar knows that *T'phillin* is not from *Taphal*, to *adhere*, but from פלל *palal*, to *pray*; because the Phylacteries are principally used at prayers, as we shall shortly see. Hence Parkhurst has decidedly imbibed a wrong *idea* of its correct signification.

He goes on further taking the part of the Jews by justifying the use of Phylacteries, and thinks that they were falsely taxed by some learned men with superstition, for understanding those passages literally, and he argues thus—"Our blessed Saviour does not find fault with the Pharisees for wearing these טוטפות *Totapholh*, or Phylacteries, any more than he does for wearing fringes or tassels to their garments, but blames them for making the one broad and the other large to be seen of men."

In his Greek lexicon he adduces Justin Martyr as an authority for taking this command literally. For, in his dialogue with Trypho, he tells him that "God by Moses φυλακτήριον ἐν ὑμέσι λεπτοτάτοις γεγραμμένων χαρακτήρων τινῶν, ἃ πάντως ἅγια νοοῦμεν εἶναι, περικεῖσθαι ὑμᾶς ἐκέλευσε, commanded you (the Jews) to wear a Phylactery of characters which we by all means judge to be sacred, written on very small slips of parchment." This argument certainly proves nothing, for no one would for a moment suppose that there would be any harm in wearing the *decalogue*, or some other part of Scripture on their forehead, and on their wrists, so long as it was not worn for ostentation, even when there was no such command given: on the contrary, it would be commendable. (See the investigation on M'zuzah.)

There is not the least shadow of evidence that the Phylacteries, which modern Jews use, were used in the time of our Lord; for St. Jerome (who flourished in the end of the fourth century and the beginning of the fifth,

and went to Jerusalem, for the purpose of acquiring a complete knowledge of the Hebrew, and also travelled a great deal amongst the Jews, and thus became well acquainted with Jewish customs and ceremonies,) comments in the following manner, on Deut. 6. 8.

"Hæc Pharisæi male interpretantes scribebant in membranis decalogum, et ligantes in fronte, et quasi Coronam capiti facientes, ut semper ante oculos moverentur: quod, usque hodie, Indi, et Persæ, et Babylonii faciunt; et qui hoc habuerit, quasi religiosus in populis judicatur."

"The Pharisees interpreting this (passage) badly have written the decalogue on parchment, and tied it on the forehead, and made it like a coronet to the head, so that it may always move before the eyes; which the Indian, Persian, and Babylonian Jews make to this very day: and whosoever has this is considered by the populace as most religious." From the above quotation it is evident that the Phylacteries in the time of St. Jerome, and of course in the time of our Lord, were quite different from those at present used amongst the Jews, and also that only the most religious wore them. It is also very surprising that there are not any signs of the Phylacteries appearing either in the Prophets or the Apocrypha; and not a word is mentioned about them in the book which is known among the Jews by the name of Yosephin ben Gooriōn.*

Neither does Josephus, himself a Jew, make any mention of Phylacteries, as used by modern Jews, as will appear from the following passage. "Let every one commemorate before God the benefits which He bestowed upon them at their deliverance out of Egypt, and this twice every day, both when the day begins and when the hour of sleep comes on—gratitude being in its own nature

* Yosephin ben Goorion, who is supposed to have lived at the time of the siege of Jerusalem, wrote a history of the Jews in Hebrew, in which he notices all the particular customs and ceremonies of the Jews.

a just thing, and serving not only by way of return for past, but also by way of invitation for future favours. They are also to inscribe the principal blessings they have received from God upon the doors, and show the same remembrance of them on their arms; as also, they are to bear on their forehead, and on their arm, those wonders which declare the power of God, and His good will towards them, that God's readiness to bless them may appear everywhere conspicuous about them." (4th Book of the Antiquities of the Jews, c. 8.§ 13.) Josephus here merely recommends the practice of wearing about their persons passages of Scripture, to remind them of "*the principal blessings they have received from God*," and not the particular passages, which the Rabbies affirm should *exclusively* be written on the Phylacteries.

That modern Phylacteries cannot be inferred from the writings of Moses, but are altogether a Rabbinical invention, will appear quite plain from an observation of one of the most learned Jews. Rabbi Manassah ben Israel, in his Conciliator, "Quæst. L. Exod.," makes the following remarks. "Jubet lex תפילין *Tephillin* poni inter oculos, et manibus in signum alligari. Sed quid proprie sint Tephillin aut quid significet vocabulum טוטפות Totaphoth, non declaratur. Quia autem fieri nullo modo potest, ut omnes congruant in tali re, oportet audire Misnam, et legem oralem." "The law commands that Phylacteries be put between the eyes and tied on the hands for a sign. But it does not explain what Phylacteries are in reality, or what is the signification of the word *Totaphoth;* and because all can by no means agree upon any single point respecting them, it is necessary to listen to the Mishnah and oral law." The Caraites, who have great respect for the literal interpretation of the Pentateuch, and are always very particular in fulfilling it literally, never used Phylacteries: on the contrary, they call the Rabbinical Jews חמורים מתונים

"bridled asses." The above remarks will show that the arguments advanced in the 34th number of the "Voice of Jacob," in defence of the "divine institution" of Phylacteries, are completely erroneous.

CHAPTER II.

How do modern Jews obey the precepts contained in the four passages referred to, viz. Exod. 13. 9, 16; *Deut.* 6. 8; 11. 18?

AVING thus investigated the real meaning of the passage in question, we will now proceed to inquire how modern Jews fulfil this important commandment; whether in accordance with the spirit of Moses and Solomon, or with the spirit of Rabina and Rab-Ashi.*

Now this is the Rabbinical notion of the precept: "And it shall be for a sign unto thee upon thine hand, and for frontlets between thine eyes." They write the four following parts of Scripture: 1st part, Exodus 13. 1—10; 2nd part, 11—16; 3rd part, Deut. 6. 4—9; 4th part, 11. 13—21; (in which the above mentioned passage is found) upon one slip of parchment which is rolled up and put into a little leathern box. This box is then sewed together with the sinews of a clean animal, and bound for a sign upon their hands. They again write the four passages on four separate slips of parchment, and put them into four small leathern boxes joined to-

* The compilers of the Talmud.

gether in one; being sewed with sinews as before; and they put them as frontlets between their eyes. In order that we may have a more accurate idea of the mode in which the Phylacteries are made, we will transcribe the rules laid down by a famous Rabbi in his book עץ חים, or "Tree of life." Rules of Scribes, chapter 3rd: "The rule for making Phylacteries for the *head* is as follows. Take a square piece of wood: its length must be equal to its width, and its width to its height; but it is immaterial if its height be more or less than its width; it is only requisite to be careful that its length should be equal to its width. Make in it three deep incisions, in order that it may be made into four compartments as here represented. (See plate 1st.) Take a piece of leather, and moisten it with water; put in it the wood cut, and

make the leather come in between every incision. Whilst yet moist press it on both sides until there be made in the leather the figure of a *Shin* with three heads, on the right side of him that wears the Phylacteries, and the figure of a

Shin with four heads on the left side; leave the leather upon the wood until it is dry, and then take off the leather from the wood cut, and there will be four empty compartments. Then place perpendicularly a written portion in every little box: and this is the order of putting them in; put והיה אם שמוע i.e. Deut. 11. 13—21, in the box which is on the right hand of him that uses them; שמע i.e. Deut. 6. 4—9, in the next; והיה כי יביאך i.e. Exod. 13. 11—16, in the third, next to שמע; and קדש i.e. 1—10, in the fourth, which is on the left hand of him that uses them. In this manner then take the sinews of a clean beast, particularly the sinews that are in the steps of the animal, which are white and stiff; bruise them with stones or other hard

PLATE 3.

Fig. 1. **SMALL PHYLACTERY,**

commonly used by the Jews.

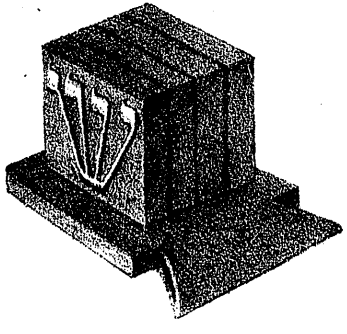
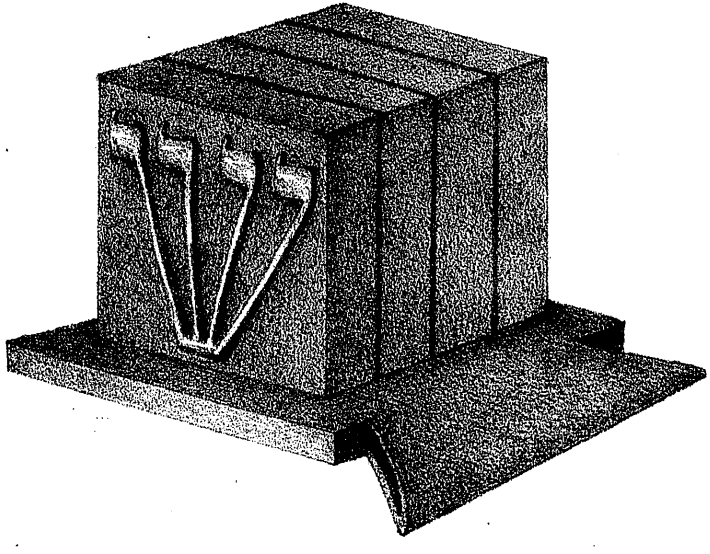


Fig. 2. **LARCE PHYLACTERY.**

used by the Pharisaic Jews.



substances until they become like flax; then spin them, and with the threads sew the divisions together at the four sides; on each side three stitches, in order that there may be altogether twelve stitches according to the number of the twelve tribes of Israel. If the number be lessened and made ten, according to the number of ten only, leaving out Judah who was a King, and Levi who was a Priest; or if the number be increased, and made fourteen, according to the number of the twelve tribes, with the addition of Manasseh and Ephraim, it is also right."

In many of the Rabbinical writings various reasons are given why the Phylactery for the head should be divided into four separate compartments. We will, however, notice a few, in order to see how far the Rabbies penetrated into the spirit of the law of Moses. In Talmud, tracts Sanhedrin and M'nachoth, we find the following reasons: רבי עקיבא אומר אינו צריך מט בכתפי שתים פת באפריקי שתים "Rabbi Akiba said, There is no necessity for that argument, [i.e. one advanced by another Rabbi, amongst many others:] for טוטפות *Totaphoth* means four, because *Tat* signifies *two* in the language of the Cathpians, (a people of Spain,) and *Phath* signifies *two* in the African or Punic tongue." Rabbi S. Jarchi adopted the same view and made use of it on Exod. 13. 16.

We can only say, we do not envy his theological taste. The great Jewish champion, Rabbi Lipman, who wrote against Christianity and a defence for Rabbinical Judaism, gives us the following reason which is found in his book נצחון *Nitsachon*. עכ"י נצטוינו לעשות של ראש ד' בתים ולהניחם על הראש במקום שמ"ח של התינוק רופס כי הארבע חושים ראייה שמיעה ריח טעם שרשם מן המוח ולעשות של יד בית אחד ולהניחה על זרוע שמאל כנגד הלב כי הכח בזרוע ועיקר ההרגש שבכל הגוף בלב: "Therefore are we commanded to make the Phylacteries of the head of four boxes, and to put them on the head

in the place where the pulse of an infant's brain beats, for the four senses, seeing, hearing, smelling, and tasting derive their source from the brain; but to make the Phylacteries for the hand, of one box only, and to put it upon the left arm opposite the heart; for strength is in the arm, and the main sensorium of the whole body is in the heart."

That this is not according to the law of Moses, but altogether a human invention, will appear plain from the following passage, as found in Mishnah Sanhedrin, c. xi. 3. חומר בדברי סופרים מדברי תורה האומר אין תפילין כדי לעבור על דברי תורה פטור חמש טוטפות להוסיף על דברי סופרים חייב "It is more criminal to teach anything contrary to the ordinances of the Scribes, than against the written law. He, who in order to transgress the written law, says, Phylacteries are not according to the law, is not punishable as rebellious; but whoever says, Phylacteries ought to have five compartments, and thus adds to the ordinances of the scribes is guilty"—according to Rabbi S. Jarchi's Commentary, "*guilty of death.*" The above translation is a Jewish one, as may be found in the Berlin edition. This affords the investigator an instance, from which he may judge, which is held in higher estimation, or veneration, the Word of God, or the word of scribes; which is more adored, God, or the Rabbies. Indeed it is as blasphemous a passage as that of the Popish doctor, who exclaimed, when he could not refute Tindal's Scriptural arguments, "It would be better to be without God's laws, than the Pope's." Alas! both Jews and Papists have gone astray from the word of God, "the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water!"

Likewise many reasons are given for the *Shin*, which is to be inscribed on the head Phylactery. The Rabbies discovered that it is a law of Moses given on Mount Sinai,

as will appear from the following passage from Zohar;

ש של תפלין הלכה למשה מסיני: וראו כל עמי הארץ כי שם יהוה נקרא עליך ויראו ממך: ואקמו מאי שם יהו"ד אלו תפלין שבראש: שש של תפלין תרין שינין שית מאה. שית דרגין ושבע ענפין דתרין שינין הא תלת עשר דכלא תרייסר:

"The ש *Shin* of the Phylacteries is a decree of Moses from Sinai, as it is written, And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee." (Deut. 28. 10.) And we stated that the name of the Lord is meant by the Phylacteries on the head [*Shin* being the initial of Shadai, *Almighty.*] Two *Shins* of the Phylacteries amount to six hundred; again, two *Shins* amount to six, [according to the small Cabalistic numbers,] which with the seven branches of the two *Shins* amount to thirteen: which altogether make up the number of six hundred and thirteen [according to the number of precepts.]."*

* As this kind of Cabalistic doctrine will frequently occur in the course of our investigation, it will be proper to give here a brief view of the method employed by the Cabalists in discovering the various mysteries which they attribute to the law, and the secret meaning of its words. These rules, which are thirteen in number, will serve as a key to our investigation.

1st. נוטריקון *Notricon;* forming a word from each letter of a word. For instance—from the word שמע *Sh'ma* which consists of three letters, the following words are composed: שאו מרום עיניכם "Lift up your eyes to heaven;" שדי מלך עליון "To the Almighty and most high King;" שחרית מנחה ערבית "In the morning, afternoon, and evening;" from which the Rabbies infer, that three times every day, i.e. morning, afternoon, and evening, prayers are to be performed. This rule is also used to form two words from one; as from טוטפות *Totaphoth,* the words *Tat Phath,* which they interpret to signify *twice two;* hence they infer that the Phylactery for the head is to be divided into four separate compartments. Sometimes very curious and ingenious combinations are derived from this system. For instance—the word פסים *Pasim,* used in the passage, "And he made him a coat of *(Pasim)* many colours," (Gen. 37. 3.) is made to indicate the misfortunes which Joseph experienced, in being sold by his brethren to פוטיפר סחרים ישמאלים מדינים "Potiphar, Merchants (Sochrim), Ishmaelites, Midian-

We will now state the mode of forming the Phylactery for the hand, as laid down in the same book, the "Tree

ites." It appears that the Christian Fathers sometimes made use of the same rule ; as for instance—our Lord and Saviour has been called by them IXΘΥΣ (a Fish), because these are the initials of those Greek words, "Jesus Christ, the Son of God, the Saviour."

2nd. צירוף *Tziruf*, (Anagram); the change of any word into others by the transposition of the component letters, which form various words. Thus בראשית *B'rayshith*, "In the beginning," has been anagramatized, ברית אש *B'rith Aysh*, "a covenant of fire," to accord with Deut. 33. 2, "from His right hand went a fiery law for them." In a Cabalistic book, entitled תיקונים *Tikunion*, upwards of seventy combinations of this single word are formed by Rabbi Simeon ben Jochai. The Cabalists say, because the Hebrew letters are spiritual, and simple figures, they can, therefore, be construed different ways ; but this can be done in any language. Herbert anagramatized the Virgin *Mary* into *Army*, as it is to be found in the following two lines :

> "How well her name an *Army* doth present,
> In whom the *Lord of Hosts* did pitch His tent."

We will take a few English words more ; for instance—*Astronomers* has been transposed into *Moon starers ; Gallantries* into *All great sins ; Old England* into *Golden Land ; Penitentiary* into *Nay, I repent it.*

3rd. גימטריא (Guimatria, or numbering) ; this word seems to have been borrowed from the Greek γεωμετρια, as it is a mathematical system of interpreting the Scripture. Since every letter is a numeral, the word is reduced to the number it contains, and compared with another word containing the same value, and hence a conclusion is drawn that there must be a close relation between the two words. Thus the Cabalists make out that שפה אחת *Saphah Achath*, (one language) in Gen. 11. 1, amounts to the same as לשון הקדש *L'shoun hakodesh*, (the sacred tongue) ; though *L'shoun hakodesh* is certainly one more in number than *Saphah Achath*, so that the relation is rather inconclusive. But in many instances the words amount to the same number, and are very interesting. For instance, צמח *Tzemach* in the passage, "for, behold, I will bring forth my servant, the Branch," *(Tzemach,)* (Zech. 3, 8.) must mean the *Messiah ;* for it amounts numerically to the same as מנחם *M'nachaim*, "Comforter," (Lamentations 1. 16.) So יבא שילה *yavou Shiloh*, in the passage, "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come," *(yavou Shiloh)*, amounts numerically to the same as משיח *Messiah ;* hence

of life." "The Phylacteries for the hand to be made thus. Take a square piece of wood: its length ought to be

Shiloh must be the Messiah. This rule is used in different ways: sometimes an א is counted 100 or 1000, and ב 200 or 2000, and so on; which they call מספר גדול "the great number:" and vice versâ, a ת is counted 4, and ש 3, and is called מספר קטן "the small number." They have also a system of combining the last letter of the Alphabet with the first, as את; next to the last with the second, as בש, and so on; which is called the *At Bash* alphabet; so that, when it suits their purpose, they count ת *one*, and א *four hundred*; and so also sometimes artificial words are formed by this rule; see the 6th rule. *Baal Hatoorim* in commenting on the Pentateuch very often uses this kind of intrepretation. Nor is this rule confined to the Jews alone: it is, in fact, an old heathen doctrine; the same which was taught by Plato and Pythagoras. Some have attempted to count the number of the beast in the Revelation, 13. 18, according to this system; of which the two following, one Hebrew and the other Greek, are examples; אבינו הקדושא אפיפי Abinu Hakadesha apapa, "Our holy father, the Pope;" and also ΚΑΚΟΣ ΟΔΗΓΟΣ, "Bad guide;" both of which amount numerically to the number of the man, "whose number is six hundred and three score and six." See Calmet's Dictionary, by Taylor; Article, Antichrist.

4th. צורה *Tzurah*, (Figure); this depends entirely on the shape of the letters. For instance, a question is suggested, Why does the law commence with the letter ב? The answer is, Because it is formed by three lines or ו's *Wavs*, as this בֿ, which if written in full would be spelt בואו, which amounts numerically to *thirteen*. Multiplied by three, according to the number of the ו's, it will produce *thirty nine*, equal to יהוה אחד (Jehovah is one), which is also *thirty nine*. With their usual discernment they say, since this letter ב has one point above and one behind, it indicates that the Lord created the world, which is represented by the preceding letter, that is, א formed by two י *youds* and a ו *wav*, as this א, and making together *twenty six*, the same number as יהוה *Jehovah*.

The letter א written in full is אלוף, or Aluf *(Lord)*. By transposing the letters, the word פלא Pele, (Wonderful), is formed.

5th. ראשי תיבות וסופי תיבות *Roshay Taivouth V'sophay Tayvouth*. (The initials and finals of words.) This consists in forming one mysterious word either from the initials or finals of certain several words. For instance, an objection was suggested against the book Esther being inserted amongst the other books of holy writ, because the name יהוה Jehovah, is not once mentioned therein, which is a proof of its not being

equal to its width, and to be a finger's width in length, or a little more or less as here represented. (See plate 2nd.)

sacred. This objection was soon answered, by shewing that the name יהוה Jehovah was found in the initials of the words יבא המלך והמן היום "Let the King and Haman come this day." (Esther 5. 4.) In like manner, words are formed from the finals, and sometimes from the middle letters, which they term תוכי חיבות *Tochay Taivouth.*

6th. תמורה *T'murah,* (permutation, or a change of the letters of the alphabet). First reducing the twenty two letters of the alphabet to eleven couples, coupling the first with the last, the second with the one next to the last, &c. as אח בש גד דק הצ וס זע חם טנ יפ כל and then forming mysterious words from the substituted letters. They assert that Jeremiah, in order that he might not provoke the King of Babylon against him, by making use of the word *Babylon,* artfully substituted ששך *Shesach* (in Jer. 51. 41), and that it is the same as בבל; for the two ש's *Shins* stand for the two ב's *Beths,* and ך *Caph* for ל *Lamed,* as they thus correspond. How far this is correct will be seen from the end of the same verse, "How is *Babylon* become an astonishment among the nations!" Thus are the Scriptures distorted in many places.

7th. חסר ומלא *Chasar Umalay,* (defective and complete); which consists in discovering some mysterious meaning in an apparently superfluous or defective letter. Thus the word תומם *Tomim* is defective in א, in the passage, referring to Rebecca, "Behold there were *twins* (Tomim) in her womb," (Gen. 25. 24), whilst it is complete in the passage, referring to Tamar, (Gen. 38. 27). The reason assigned for it is, that one of Rebecca's twins was wicked, (i.e. Esau), and, therefore, is the word תומם *Tomim* defective; but Tamar's twins were both righteous, and, therefore, *Tomim* is complete. By this system they sometimes run into the most extravagant absurdities; as in the passage in Gen. 2. 22, the word ויבאה אל האדם "*And he brought her* unto the man," is defective in י *yod.* The reason assigned is, "because without the י it amounts numerically to 24, according to the 3rd rule; for the Lord adorned Eve with 24 different ornaments, and presented her to Adam." Baal Hatoorim is very fond of this sort of speculation.

8th. סתומות ופתוחות *Stumoth Upsuchoth,* (closed and open); which consists of a speculation respecting the פ *Pe,* and ס *Samech,* that very frequently occurs in the Hebrew Bible; the former signifying *open* and the latter *closed.* This rule is also applied, where a sentence is apparently incomplete in the Hebrew, as in Gen. 4. 8, the literal translation of which, in the *Hebrew* Pentateuch is, "And Cain *said* unto Abel, his brother—and it came to pass, when they were in the field," &c. As

PLATE 2.

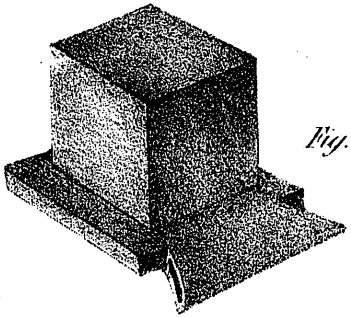


Fig. 1.

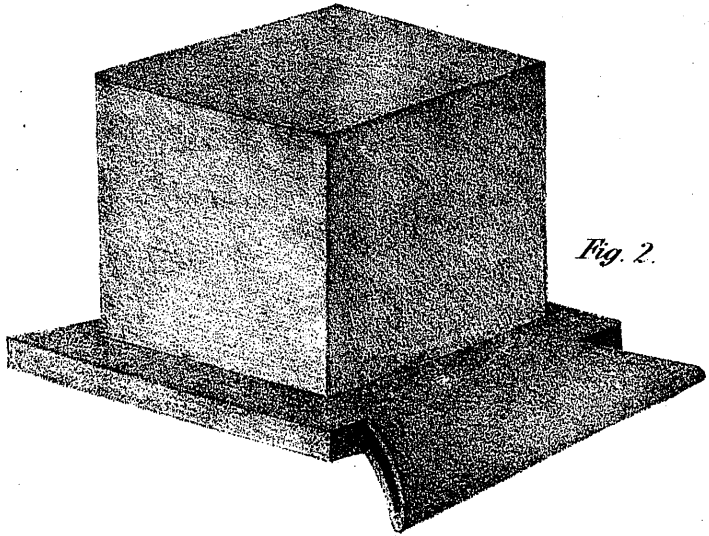


Fig. 2.

Cover it with moist leather; leave some leather below; sew it all round from the four corners, except in that

here we are not informed *what* Abel *said*, the Jews pretend that some great mystery is contained in the passage. But the mystery disappears by referring to the *Samaritan* Pentateuch, where the passage runs thus :

וַיֹּאמֶר קַיִן אֶל הֶבֶל אָחִיו נֵלְכָה הַשָּׂדֶה וַיְהִי בִּהְיוֹתָם בַּשָּׂדֶה

"And Cain said unto Abel his brother, *let us go into the field*. And it came to pass when they were in the field," &c.

9th. קרי ולא כתיב כתיב ולא קרי *K'ri v'lo k'thib, Kthib v'lo K'ri.* (Read and not written, written and not read) : that is, many words in the text are denoted in the margin to be read differently ; as in Ps. 100. 3, the written text is, ולא אנחנו "and not we ourselves ;" and it is to be read according to the margin, ולו אנחנו "His we are." (I give this as an example, because the English Bibles with margins have the same. See Baxter's Polyglott.) In some places an entire word is deficient in the text, while it is supplied in the margin, in which word it is pretended that great mysteries are concealed.

10th. קטנות וגדולות *Ktanoth Ugdoloth*, (small and large letters,) which are sometimes found in the Hebrew Bible, Thus ה in בהבראם ("when they were created") is small, and they assert that in consequence of this letter the heaven and earth were created : and as the ד which represents the number 4, is large in the word אחד (one,) that we are to consider Him "King in Heaven and earth, and the *four* corners of the world." Also the ע in שמע (Hear) is large because Israel has *seventy* names, and the law, which can be explained seventy different ways, was given to them ; and because they are distinguished from the seventy Gentile nations. Sometimes a letter is found suspended above the line of the others, as מעץ (out of the wood), Ps. 80. 13, and sometimes turned upside down, as נ at the end of the 10th chapter of Numbers.

11th. ~~10th~~. חלוף *Chiluph* (exchange), which is one letter found in the place of another in the Bible ; as in אהלה ("his tent") in Gen. 13. 3, ה feminine is found instead of ו the third personal pronominal suffix masculine. Such changes occur very frequently in the Hebrew Scriptures, which, in fact, is nothing else but a peculiarity in the Hebrew language, for which any one acquainted with the rudiments of that language will be able to account. However, the Cabalists pretend that it indicates profound mysteries. Some concealed mystery is also attached to the

part which is designed for the מעברתא *Maabarta*, (or passage, from עבר *Abar* to pass), the place for the רצועה R'tsuah, (i.e. the thong of leather which is put in the Phylacteries, which we shall explain hereafter). The other things are in the same order as those for the head Phylacteries, except that the four portions of Scripture are written on one long slip of parchment in four columns.

As in our Lord's time the Scribes and Pharisees made broad their Phylacteries for to be seen of men; so, likewise, such of the modern Jews as profess to be more holy than the rest, have their Phylacteries very broad indeed, and look down upon those of their brethren whose Phylacteries are small, for they think it to be a sign of great carelessness. Compare plates of the Polish and English Jew.

About A. D. 1175, there arose a great controversy

seven letters האמנתיו as they sometimes occur superfluously at the end of words, which is commonly known in grammar by the technical term *Paragogic*.

12th. נקדות *N'Koodoth* (points). There are ten vowel points; five long, and five short; the former being termed *kings*, the latter *slaves;* in which unspeakable mysteries are supposed to be contained. In some places dots (said to be for some mysterious purpose) are found on words; as in Gen. 33. 4, on the word וַיִּשָּׁקֵהוּ ("and kissed him,") which indicates that Esau intended to bite Jacob; but when he saw Jacob, his compassion was excited, and he kissed him.

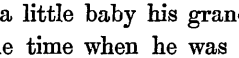
13th. טעמים *Taamim*, (musical accents,) which are also divided into *kings* and *ministers*, some conjunctive and others disjunctive, &c. Even in those the Cabalists do not fail to discover deep mysteries. Every word in the Pentateuch has one tone accent, unless it is joined to another by an horizontal stroke, like an *hyphen*, which is called *makaph;* but in the Decalogue every word has two tone accents, on which the Cabalists displayed their magnificent inventive powers and fertile imagination, and so wasted the best part of their time.

The above few observations will furnish the Christian reader with some idea of the nature of the Jewish "soul of souls," for so is this kind of doctrine designated by them.

between Rabbi Solomon Jarchi and Rabbi Moses Maimonides on the one side, and Rabbi Tam on the other side, as regards the placing of the portions of Scripture in the Phylacteries. The two former maintained the order above mentioned, (to which the Jewish nation almost universally conforms), whilst the latter contended for another order. The most strict Jews use both of them; the former they call תפילין דרש"י "Rabbi Solomon Jarchi's Phylacteries," the latter תפילין דר"ת "Rabbi Tam's."

The Jews have a traditional fable respecting the origin of the above mentioned controversy, which is the following. Rabbi Tam was the grandson of Rabbi S. Jarchi, and when but a little baby his grandfather took him in his arms at the time when he was arrayed in his Phylacteries. The child looking at them on his grandfather's head, began to pull them off with great vigour. Rabbi S. Jarchi (according to his usual sagacity) predicted that his grandson would oppose him on that point.

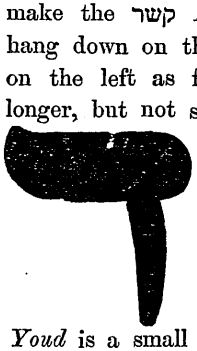
According to the rules laid down by the Rabbies, the following seven letters



are to be written with little flourishes on the top, which are called תגין *Taguin*. They pretend that even these small jots have many mysteries connected with them. From the following quotation it is evident that the Jews are led to believe there are numberless mysteries even in these *Taguin*. אמר רב יהודה אמר רב בשעה שעלה משה למרום מצאו להקב"ה שיושב וקושר כתרים לאותיות אמר לפניו רבונו של עולם מי מעכב על ידך אמר לו אדם אחד יש שעתיד להיות בסוף כמה דורות ועקיבא בן יוסף שמו שעתיד לדרוש על כל קוץ וקוץ תילי תילין של הלכות "Rabbi Judah said in the name of Rab, When Moses ascended into Heaven, he found the Holy and Blessed One binding crowns (i.e. Taguin) to the letters. He said unto Him, Lord of

the universe, who obliges Thee to do so? He said unto him, There is a certain man, who will appear at the end of many generations: his name will be Akiba ben Joseph, who will discover in each point heaps of piles of treatises." Talmud, Tract *M'nachoth*, fol. 29.

We now proceed to the רצועות *R'tsuoth*. These are long slips of leather that are put through the מעברתא *Maabarta*, or passage, of the above mentioned Phylacteries, with which they fasten them upon their heads and arms. The Rabbies define the breadth of the *R'tsuah* for the *head* to be equal to the length of a barleycorn, or a little wider. Rabbi Moses K'mutsy seems to be very particular; he defines its width more accurately; for he says it must be wider than the length of a grain of wheat, and less than one of barley. Their length is to be sufficient to compass the head, and to make the קשר *Kesher*, or knot; and the ends must hang down on the right side as far as the navel, and on the left as far as the breast; or they may be longer, but not shorter. The knot is to be made like a



Daleth, (which every learned man must be able to make.) This is the second letter of the word שדי *Shadai*, i.e. Almighty. The first letter ש *Shin* is on the Phylactery for the head, as we have seen above; and the third letter *Youd* is a small *Kesher*, or knot in the shape of a

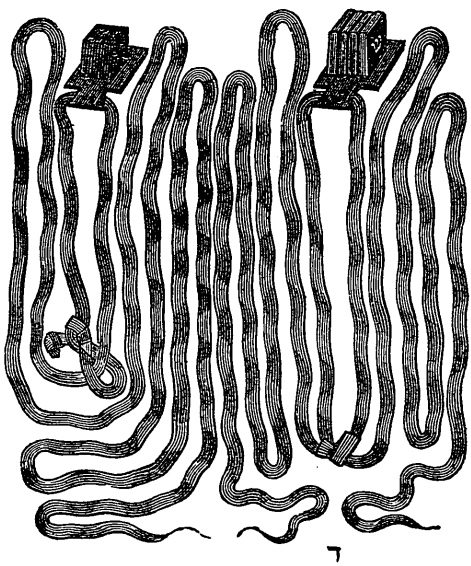
on the רצועה *R'tsuah*, i.e. the thong of leather which belongs to the hand.

The length of the *R'tsuah* for the *hand* is to be such as to go seven times round the arm, and three times round the middle finger, with a little surplus:* and its width is the same as that for the head. So much for the manufacturing of the Phylacteries.

* The surrounding of the arm and finger are called כריכות *Crichouth*, from כרך *Carach*, to surround.

The accompanying wood cut will present a fair idea of their shape as finished with the straps, knots, &c.

PHYLACTERY FOR THE ARM.



PHYLACTERY FOR THE HEAD.

Before we proceed to shew how they are used and esteemed by modern Jews, the question may naturally be asked, whence have they even the most remote notion of the *R'tsuoth?* since it is not mentioned in the law of Moses. Doubtless originally they were made in order to fasten the Phylacteries on the head and arm; but the Rabbies, who are "blind leaders of the blind," and fond of research, pretend that extraordinary mysteries are connected with them, and trace their origin to Abraham.

In Talmud, Tract *Sotah*, chap. 2, we have the following specimen of Rabbinical theology: דרש רבא בשכר שאמר אברהם אבינו אם מהוט ועד שרוך נעל זכו בניו לשתי מצות חוט של תכלת ורצועה של תפילין בשלמא רצועה של תפילין דכתיב וראו כל עמי הארץ כי שם יי״י נקרא עליך ויראו ממך ותנא ר׳ אליעזר הגדול אומר אלו תפילין שבראש: "Rabba preached in commendation of the meritorious

saying of our father Abraham, 'I will not take from a thread even to a shoelatchet,' (Gen. 14. 23,) that his sons were privileged with two precepts, viz. *a thread of blue* (Num. 15. 38,) and *the R'tsuah of the Phylacteries.* With respect to the latter it appears to be quite right, for it is written, 'And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee,' (Deut. 28. 10). And we learn also that Rabbi Eliezer Magnus says these words refer to Phylacteries of the head."

It is very distressing to see that all such monstrous assertions owe their existence entirely to the most extravagant misinterpretation of the word of God, which has been a grevious source of error in the Christian as well as in the Jewish Church.

The above Jewish quotation reminds us of the equally absurd commentary of St. Isidore on Leviticus 11. 4—6, who asserts, "That by the unclean animals whose hoofs are not divided are meant the Jews, because they reject the authenticity of the New Testament, and do not believe in the Lord Jesus." Alas! how much of this Gnosticism (which was first adopted by the renowned Origen, and brought down to the Church of Rome by St. Jerome) prevails still in the Christian Church! But at the same time we may thank God that a great number of the dignified Divines of the Church renounce that false system of interpretation.

We trust that Biblical Christians will be rejoiced to learn that a great number of the Jewish nation are beginning to renounce the traditions of their fathers, and some even the absurdity of Phylacteries; for we are happy to say we do not find anything about them in the Prayer Book of the Reformed English Jews, though, alas! some renounce Moses and the Prophets as well.

CHAPTER III.

The mode of using Phylacteries by modern Jews.

E will now proceed to shew as briefly as possible how Phylacteries are used by modern Jews.

When a male child attains the age of twelve years and eleven months, his father is obliged to begin to instruct him in the requisite observances relating to the Phylacteries, and to impress on his mind the devotional feelings required in using them, and the blessings that are bestowed on him that uses them rightly; and on the other hand the terrible punishments that await him that abuses them. Thus the mind of the poor youth is entirely devoted to the Phylacteries, and he pays more homage to them than to God. During a whole month he is taught nothing else but their sublime holiness. When he is thirteen years and one day old, he takes the responsibility of the law upon himself, and is thenceforth bound to use them. He is then called בר מצוה *Bar Mitswah*, *(son of commandment*, i.e. subject to the law.)

This is much the same as confirmation in the Church of England. The father is now irresponsible for the transgressions of the child, and he returns thanks to the Lord in the Synagogue before all the congregation that He has released him from his child's responsibility in the words ברוך אתה יהוה אלהינו מלך העולם שפטרני מענשו של זה "Blessed art thou, O Lord our God, King of the universe, that Thou hast set me free from the punishment of this child." For, according to the Talmud,

until that time the son's conduct is imputed to the father. If the child be clever, he delivers a lecture, stating his reasons for taking upon himself such a responsibility. The father considers that day a day of rejoicing, and makes a sort of feast for the child's teachers, which is indeed a very solemn ceremony.

The earliest time in the morning, at which they are allowed to wear the Phylacteries is משיכיר בין תכלת ללבן "when a person is able to distinguish between blue and white." Another Rabbi says, משיכיר בין זאב לכלב "When a person is able to distinguish between a wolf and a dog." A third Rabbi defines the time in another way, משיכיר את חבירו הרגיל עמו קצת "When a person is able to recognise his friend, with whom he is but little acquainted." Every Jew would be under an obligation to wear them all the day long, but since he is obliged to labour for his daily bread, and his attention would necessarily be taken from the Phylacteries, (for as long as he is arrayed in them his mind must be free from every thing else), therefore the Rabbies have ordered them to be used only at the time of morning prayers, (which commonly last only about an hour and a half, and with the most strict Jews three hours or more.) Hence they are called by them תפילין *T'phillin*, from פלל *Palal* to pray. Gesenius very properly renders it *die Gebetriemen*, "Straps for prayer." The Grecising Jews seem to have called them φυλακτήρια, (originally from φυλάσσω, to *keep* or *preserve,)* and hence *Phylacteries*, because they are reminded by them to keep the law, or more probably because of Proverbs 6. 21, 22, "Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest it shall keep thee (φυλασσετω σε); and when thou awakest, it shall talk with thee." A very great number, however, of the Jews of Poland and Russia wear them from morning until evening, with the view of

separating themselves from the world, and enjoying close communion with God in their studies.

In order that the mind of the Jew should be fixed upon the Phylacteries, during the time he is arrayed in them, Rabbi Moses Maimonides, writing on the rules of the Phylacteries, lays down the following injunction, which ill becomes that renowned genius: חייב אדם למשמש בתפילי' כל זמן שהם עליו שלא יסיח דעתו מהם אפילו רגע אחד שקדושתו גדולה מקדושת הציץ שהציץ אין בו אלא שם אחד ואלו יש בהם אחד ועשרים שם של יוד הא בשל ראש וכמותן בשל יד: "A man is bound to feel the Phylacteries all the time that they are upon him, in order that his mind may not be distracted even for the twinkling of an eye, for their sanctity is greater than the sanctity of the plate which was on the High Priest's forehead, (Exod. 28. 36—38); for the plate had only one name, [i.e. the name of Jehovah which is expressed by the Jews by the word שם *Shaim*, i.e. *name*,] but these (i.e. Phylacteries) have twenty-one names י"ה *Youd Hay* [i.e. Jehovah] both for the head and the hand." And for this reason every one is prohibited from sleeping in them.

The following is the order in which they are put on. First, the Phylactery for the hand: and he that puts it on, repeats the following blessing: ברוך אתה יהוה אלהינו מלך העולם אשר קדשנו במצותיו וצונו להניח תפילין "Blessed art Thou, O Lord our God, King of the universe, who hast sanctified us with thy precepts, and commanded us to wear Phylacteries." Then he surrounds his arms with the *R'tsuah* seven times, or makes seven *Crichouth* according to the number of words found in the following passage:

7 6 5 4 3 2 1
פותח את ידיך ומשביע לכל חי רצון

"Thou openest thine hand, and satisfiest the desire of every living thing." (Psalm 145. 16.) And when he wishes to know whether he has made the right number, he

repeats these words, instead of saying, One, Two, &c. Afterwards the head Phylactery is put on. It is placed opposite the brain, and whilst in the act of putting it on, the person repeats the following blessing: ברוך אתה יהוה אלהינו מלך העולם אשר קדשנו במצותיו וצונו על מצות תפלין "Blessed art Thou, O Lord our God, King of the universe, who hast sanctified us with Thy precepts, and given to us the precept of Phylacteries." The reason of the two different blessings is in consequence of a controversy that existed between two Rabbies: one recommended the first, and the other the second blessing. However, they agreed that the poor Jew, whose "fear toward God is taught by the precept of men," (Isaiah 29. 13; col. 2. 22,) should repeat both of them. Thus they make the poor Israelite repeat one untruth after another in the presence of the Almighty, and all-seeing God; for there is no commandment whatever given by God to use the Phylacteries. The passages from which they infer it are wilfully perverted, for which they will be obliged to give an account on the great and terrible day of judgment.

After putting on the head Phylacteries, the Jew makes again three *Crichouth* on the palm of his hand, and also three on the middle finger, with the same *R'tsuah*. The *Crichouth* on the palm is made like a ש on the outside, and like a ד inside. (See plate of Polish Jew.) Every Jew whilst putting on the Phylacteries is under an obligation to consider the contents of the four portions (as the Jews express it) in the prayer before using them: שיש בהם יחודו ואחדותו יתבך שמו ושנזכור נסים ונפלאות שעשה עמנו בהוציאנו ממצרים ואשר לו הכח והממשלה בעליונים ובתחתונים לעשות בהם כרצונו "That they contain in them God's perfect unity; (May His name be blessed!) and that we should remember the signs and wonders that He wrought with us when He brought us forth out of Egypt, and that He has power and dominion over

things celestial and terrestrial, to do with them according to His pleasure." He is then to tie them on his left arm opposite his heart, it being so expressed in the same prayer: ושצונו להניח על היד לזכרון זרוע הנטויה שהוא נגד הלב לשעבד בזה האות ומחשבות לבנו לעבודתו יתברך שמו: "And that He has commanded us to put them upon the hand, as a remembrance of His outstretched arm, and that it is opposite the heart to subdue with it the desires and thoughts of our hearts to His service. Blessed be His name!" He then places the head Phylactery on the part opposite the brain, which is also expressed in the same prayer: ועל הראש נגד המוח שהנשמה שבמוחו עם שאר חושי וכחי כלם יהיו משובחים לעבודת הבורא יתברך שמו "And upon the head opposite the brain, in order that the soul which is in my brain, with all my other faculties and abilities, may be devoted to the service of the Creator. Blessed be His name!"

A certain Rabbi being rather puzzled with this order, objected that since it is written "between your eyes," according to the word of God, it ought to be in one place, but according to the Rabbies' institution it is to be put in quite another place. Another Rabbi solved the difficulty by a reference to Deut. 14. 1, ולא תשימו קרחה בין עיניכם למת "Nor make any baldness between your eyes for the dead." He reasoned in this way: "Since the place where hair grows is indicated here, so Phylacteries must be put in the place where hair grows."

CHAPTER IV.

The blasphemous and profane Absurdities connected with the use of Phylacteries.

THE Rabbies, who require our Jewish brethren to believe them אפילו אמר לך על ימין שהוא שמאל ועל שמאל שהוא ימין "even when they tell them that right is left and left is right," (as stated in Rabbi Jarchi's commentary on Deut. 17. 11), attempt to persuade them that the Divine Being wears Phylacteries, and try to prove it in a most absurd and extravagant manner; which is another instance of their wilful perversion of the word of God; as we shall see from the following extract found in Talmud, Tract *B'rachouth*, fol. 6. ארי אבין בר אדא אר' יצחק מנין שהקב"ה מניח תפילי' שנאמר נשבע יהוה בימינו ובזרוע עוזו בימינו זו תורה שנאמר מימינו אש דת למו ובזרוע עוזו אלו תפילי' שני יהוה עוז לעמו יתן ומנין שהתפילי' עוז הם לישראל דכתיב וראו כל עמי הארץ כי שם יהוה נקרא עליך ויראו ממך ותניא ר' אליעזר הגדול אומר אלו תפילי' שבראש אמר ליה רב נחמן בר יצחק לר' חייא בר אבין הני תפילי' דמריה עלמא מה כתיב בהו א"ל ומי כעמך ישראל גוי אחד בארץ: "Rabbi Abin, the son of Rabbi Ada, in the name of Rabbi Isaac, says, 'How is it proved that the holy and blessed God wears Phylacteries?'—It is said, 'The Lord hath sworn by His right hand, and by the arm of His strength,' (Isaiah 62. 8.) *His right hand* indicates the *law;* for it is said, 'From His right hand went a fiery law for them,' (Deut. 33. 2.) *The arm of His strength* indicates *Phylacteries;* for it is said, 'The Lord will give

strength unto His people,' (Ps. 29. 11.) But how is it proved that Phylacteries are strength to Israel?—For it is written, 'And all people of the earth shall see that thou art called by the name of the Lord, and shall be afraid of thee,'" (Deut. 28. 10.) And we learn that Rabbi Eliezer Magnus says that these are the head Phylacteries. Rabbi Nachman, the son of Isaac, said to Rabbi Chiya, the son of Abin, "What is written in those Phylacteries, which the Lord of the universe wears?" He said unto them, "And what one nation in the earth is like Thy people, even like Israel?" (2 Sam. 7. 23.) Rabbi Lipman, finding that the above mentioned five Rabbies had most profanely trifled with the Deity, and grossly interpreted the above five texts of Scripture, (though he himself very often takes the same unwarrantable liberty,) attempts to persuade us that the above extract from the Talmud, and similar passages, are to be taken figuratively. He says in his Book *Nitsachon*, (which he wrote against Christianity, and likewise as a defence of the genuineness of the Talmud,) וכן הא דגרסינן בברכות מנין שהקב"ה מניח תפילין וכו' * * * * * רק משל הוה "And also this that we learn in *B'rachouth* 'How is it proved that the the holy and blessed God wears Phylacteries,' &c. is only an allegory." This assertion of Rabbi Lipman is contradicted in the next folio of the same Tract, *B'rachouth*, which contains another most blasphemous commentary on Exod. 33. 23. והסירותי את כפי וראית את אחורי ופני לא יראו א"ר חמא בר ביונא א"ר שמעון מלמד שהראה הקב"ה למשה קשר של תפילין "And I will take away mine hand, and thou shalt see my back parts, but my face shall not be seen." "Rabbi Chama, the son of Bizna, in the name of Rabbi Simeon, says, From this we learn that the holy and blessed God shewed to Moses the knot of His Phylacteries." Rabbi S. Jarchi adopts this opinion in his commentary on the

Pentateuch; and that the Rabbies also generally believe in the literal meaning of the above passage in *B'rachouth* will be seen from the remarks of the learned Aben Ezra, on Exod. 33. 23. וחכמינו אמרו שהראה לו קשר של תפילין ודברם נכון רק לא כאשר יפרשוהו חכמי דורינו שהוא כמשמעו כי סוד עמוק הוא "Our wise men said that He shewed him (i.e. Moses) the knot of the Phylacteries, and their words are correct, but not as the wise men of our generation explain, that it is so literally, for this is a deep mystery."

After the Jewish daily prayer an anthem is chanted, in which we find the two following lines :—

קֶשֶׁר תְּפִילִין הֶרְאָה לְעָנָיו
תְּמוּנַת יְיָ לְנֶגֶד עֵינָיו׃

"The knot of the Phylacteries He shewed to the meek Moses when the similitude of God was before his eyes."*

When we consider these profane absurdities and perversions of Scripture, connected with modern Judaism, can we view it in any other light than that of an imposition upon the credulity of a people that grope in the grossest darkness of superstition and ignorance? And can we say that this is the religion of Moses and the Prophets? Surely not!

When the Jews have finished their prayers they take off their Phylacteries and put them together in such a manner that the *R'tsouth* may appear like doves' wings round the boxes. The reason which the Rabbies give us is found in the following extract from Talmud, Tract *Sabbath*, fol 49. col. 1. שפעם אחת גזרו המלכות גזרה על ישראל שכל המניח תפילין ינקרו את מוחו והיה אלישע מניחן ויוצא לשוק ראוהו קסדור אחד רץ מפניו ורץ אדחיו וכיון שהגיע אצלו נטלן מראשו ואחזן בידו אמר לו מה זה בידך אמר לו כנפי יונה פשט את ידו ונמצאו כנפי יונה "At one time the Roman Emperor issued an edict

* David Levi's Translation.

against Israel, that whosoever should wear Phylacteries should have his brains dashed out. But Elisha put them on and went out into the street. An executioner saw him, but Elisha fled. The executioner pursued and overtook him, and when he had seized him, Elisha had taken them off his head and was holding them in his hand. The executioner inquired, What have you got in your hand? He replied, Doves' wings: he held out his hand, and there were found wings of a dove."

From all these observances נשים ועבדים וקטנים פטורים "Women, servants, and little ones, are free:" for the use of Phylacteries is designated by the Rabbies מצות עשה שהזמן גרמא i.e. "A precept of commission, at a specified time," as they are only used by day and not by night.

From all such precepts the above mentioned parties are set free; but M'chiltha and Yalkut Simeoni tell us מיכל בת שאול היתה מנחת תפילי "Michal, Saul's daughter, wore Phylacteries." The Rabbies infer that the Gentiles are also excluded from this privilege from the passage והיה לך לאות "And it shall be a sign *unto thee.*" They lay stress on the word "*unto thee,*" and imply that the meaning is לך לאות ולא לאחרים לאות "unto thee for a sign, but not to others." We find, however, in *Medrash,* (a Cabalistic work,) that one of the grand advantages that the Messiah will confer upon the Gentiles is the privilege of wearing Phylacteries; as we read אמר רבי חנינא אי' מלך המשיח בא אלא ליתן לאומות העולם שלש מצות כגון סוכה ולולב ותפילי' אבל ישראל למדין תורה מן הקדוש ברוך הוא שנאמר וכל בניך למודי ה' "Rabbi Hanina said, Messiah the King will not come for any other purpose than to give to the nations of the world three precepts, namely, to observe the Feast of Tabernacles, Palm Branches,* and Phylacteries; but

* On the Feast of Tabernacles every Jew must carry a Palm Branch, with which he is enjoined by the Rabbies to compass the Synagogue.

Israel will learn the law from the Holy and Blessed One, as it was said, 'And all thy children shall be taught of the Lord.'" (Is. 54. 13.)

Every Jew is obliged to have his Phylacteries examined once a year. This is inferred from the words, "from year to year," in Exod. 13. 10, as we find Yalkut Simeoni, on Exod. 13. 10, מימים ימימה מגיד שאדם צריך לברוק את התפילי׳ פעם אחת לשנים עשר חודש "From year to year; that is to say, that a person ought to examine the Phylacteries once in twelve months:" for they are liable to be discarded as soon as one jot or tittle is erased, or if a child, who knows only the Alphabet, should mistake one letter for another in consequence of a letter being erased: e. g. if the projecting line in ב, *Beth*, be rubbed off, a child might easily mistake it for a כ, *Caph*.

How applicable to modern Rabbies are the words addressed by our Saviour to the Scribes and Pharisees of old!—"Ye blind guides, which strain at a gnat, and swallow a camel."

CHAPTER V.

The estimation in which Phylacteries are held, as Amulets, Charms, &c.

NOW we will proceed to shew, as briefly as possible, how Phylacteries are generally esteemed by the Jewish nation.

In the first place, we will transcribe an extract from their own prayers, that so we may judge for ourselves concerning their opinion of their efficacy. ומשפע מצות תפילין יתמשך עלי להיות לי חיים ארוכים ושפע קדש ומחשבות בלי הרהור חטא ועון כלל ושלא יפתנו ולא יתגרה בנו יצר הרע ויניחנו לעבוד את יי כאשר עם לבבינו ויהי רצון מלפניך יי אלחינו שתהא חשובה מצות הנחת תפילין לפני הקב"ה כאלו קימתיה בכל פרטיה ודקדוקיה ות"ריג מצות התלוין בה אמן "And may the influence that emanates from the precept of Phylacteries be drawn upon me, that I may have a long life, and abundance of holiness and imaginations without a thought of sin and wickedness; and that Satan may not deceive nor disturb us, but permit us to serve the Lord as we please, according to the dictates of our consciences; and may it please thee, O Lord our God, that the precept of wearing Phylacteries may be counted before the Holy and Blessed One, as fulfilled by me, with all its particulars and scrutinies, and the six hundred and thirteen precepts which hang on it. Amen."

We see from the above quotation, that our Jewish brethren, in their blindness, not only make Phylacteries

a mediation between them and God, but also a guard against Satan. But alas! some go farther, and actually consider them to operate as amulets and charms to drive away evil spirits, that they may not have access to them. It is not at all uncommon for superstitious Jews, when they go any where by night, to take their Phylacteries with them, that the devil may not have שלימה *Sh'litah*, (i.e. *dominion*, as they call it,) over them. The superstitious will tell you of numerous deliverances from great dangers in consequence of their having Phylacteries with them, as Papists will tell you of their scapular. It is not at all surprising therefore, that a modern Jew should attempt to prove, that *papists* are unjustly called *idolators*.*

* The Editor of the "Voice of Jacob," who is as little acquainted with the intrinsic doctrine of *Popery*, as he is with that of *Modern Judaism*, made such an attempt in his periodical, I felt it my duty to reply to it, through the medium of the "Antidote," which I transcribe here, in compliance with a friend's request.

"TO THE EDITOR OF THE ANTIDOTE."

DEAR SIR,—As I know of no journal more suited than the *Antidote* to the remarks I have to offer by way of antidote to the "*Voice of Jacob*," a Jewish fortnightly publication, I beg the favour of your finding them a place in your next No.

I am a constant reader of the "*Voice of Jacob*," in each No. of which I meet with many things objectionable, and which I purpose to answer more at length in my forthcoming work, "*The Fundamental Principles of Modern Judaism Investigated.*" At present my business is with an article headed, "*Gentile Criticism on the Jewish Press*," which appeared in No. 24. In that article the Editor reluctantly attempts to prove that *papists are unjustly called idolaters*. This apology for Popery is certainly a novelty in Jewish theology, and one which does but little credit to the Editor of the *Voice of Jacob*. The following are his own words on this subject:—

"While, however, we thus decline giving an opinion, we must still contend that if *any* creed has a right to pronounce a decision on the merits of religions based upon Scripture, it is Judaism—the mother is the best judge of the different characters of her daughters. We repeat, that we

They pray, as we have seen, that through the influence of Phylacteries their imaginations may be

have no concern with the reasons which may be drawn from the gospel in favour of the clamours against the Romanists, but as regards those said to be deduced from Scripture, the primitive and peculiar inheritance of Israelites, who are certainly its best expounders (doubtful), we feel ourselves compelled, with all due deference to the amiable editress of the Christian Lady's Magazine, to show how little these reasons are founded on the contents of the Bible. From the circumstance, that after the Israelites had worshipped the golden calf in the wilderness, three thousand of them fell by the command of God, we do not perceive how it follows, that those who, out of respect for a person, reverence his image, deserve the name of idolators. True, the Almighty prohibits the making of any image, but then He also declares to what images He alludes, viz., such as are destined to be worshipped; (if this restriction of the original prohibition were not admitted, how sinful would be the taste of the many pious Protestants who lavish immense sums on statues and paintings). That the Israelites regarded the golden calf, not as a symbol or mere image, but as a real God, and that they were therefore idolaters, is clear from the address to Aaron, 'Up, make us gods, which shall go before us;' but we never remember to have read or heard that Catholics regard the images of their saints as gods, and worship them as such; besides which, we have their own especial disclaimer to the contrary. Let the *Conversion Society* decry its Catholic neighbours as much as it pleases, we cannot interfere; but, after what we have just stated, unprejudiced Protestants will deem it very natural that we plain Jews, who admit nothing but Scripture, and who receive no interpretation of it but that handed down to us by our ancestors, consider the appellations of idolaters, &c., bestowed so unsparingly upon Papists, as somewhat uncharitable and harsh, nay more, as highly intolerant."

I will now consider, first, the claim of my Jewish brethren "to pronounce a decision on the merits of religions based on Scripture;" and their premature assumption of the title of "mother,"—a title which Holy Scripture expressly declares they have forfeited. "Thus saith the Lord, Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away." Isa. 50. 1. Again, "Plead with your mother, plead: for she is not my wife, neither am I her husband." Hos. 2. 2. See also Jer. 3. Hence we clearly see that the mother's judgment is

without a thought of sin and wickedness. This has reference to an assertion made by one of their false teachers,

altogether discarded; and so will it continue, until she shall return to seek the Lord her God, and David her king. Hos. 3. 5. Then, and not until then, is it that she shall be called Heph-zi-bah, and her land Beulah, Isa. 53. 4.; then it is that Jewish and Christian Churches shall say to each other, Ammi and Ruhamah, Hos. 2. 1. Yes, we hope and pray for that day's approach, but in Israel's present state it is arrant presumption to lay claim to such a position.

He continues, "but after what we have just stated, unprejudiced Protestants will deem it very natural that we plain Jews, who admit nothing but Scripture, and who receive no interpretation of it but that handed down to us by our ancestors, consider the appellations of idolater, &c. bestowed so unsparingly upon Papists, as somewhat uncharitable and harsh, nay more, as highly intolerant." Certainly every impartial reader, who has only a small acquaintance with Jews and Judaism, will be ready to express his astonishment at such an assertion, for he will know that Jews in Holland, Spain, Poland, Russia, and indeed, wherever Popery prevails, are taught from their earliest infancy to look upon Christians as idolaters, because of the numberless crucifixes that are placed in every street, which Papists passing by, kneel before, and pray to. The Jewish child abroad, as soon as he is able to talk, is taught to repeat, whenever he passes a Popish mass house, שקץ תשקצנו ותעב תתעבנו כי חרם הוא "Thou shalt utterly abhor it, and thou shalt utterly detest it; for it is a cursed thing," Deut. 7. 26. When a Christian first begins to speak to a foreign Jew about Christianity, he turns a deaf ear, for the Jew connects the appellation of Christianity with the impious idolatry of Popery, which excites in his breast no other emotion than those of abhorrence and contempt. No sooner has the Protestant Christian obtained a hearing, than the Jew expresses his great disappointment. "I thought," says the Jew, "that every one called by the name of Christian was an image worshipper, but I find you are different from the Christians here, you consider them idolaters as well as I do." Such was the experience of the Missionaries of the "London Society for promoting Christianity amongst the Jews," when they first arrived in Warsaw, Cracow, Jerusalem, &c. Neither is this opinion concerning Popish Christianity prevalent only amongst a certain class of Jews. It is an established doctrine throughout the oral law, (for which the Popish vindicator claims Divine origin!)

But we are told it is "intolerant." The renowned Maimonides, who lived in the darkest ages, A.D. 1170, did not think it intolerant to pro-

כל מי שיש לו תפילין בראשו ומזוזה בפתחו וציצית בבגדו
מובטח לו שלא יחטא דכתיב והחוט המשולש לא במהרה ינתק

nounce Popish Christianity idolatry. The following is his injunction to the Jew:—יוודע לך שכל אומה נוצרית שיהיה להם בה בית תיפלה שהוא בית עבודה זרה בלי ספק איתה העיר אסור לעבור בה בכוונה וכל שכן לדור בה אבל אנחנו מחח ידיהם בעוונותינו ושוכני בארצם אנוסי ונתקיים בנו מה שנאמר ועבדתם שם אלהים מעשה ידי אדם עץ ואבן ואם העיר דינה כן ק"ו דין בית עבודה זרה עצמו שהוא אסור לנו כמעט לראותו וכ"ש ליכנס בו "Be it known unto you, that every city of a Nazarene nation, in which they have a place of folly, (the name given by Jews to a Christian place of worship) which is, doubtless, an idolatrous house, is strictly prohibited to pass through such a city intentionally, and more especially to dwell in it; but we who are in consequence of our sins, under their power, are obliged so to do, for it has been fulfilled in us, 'And there ye shall serve gods, the work of men's hands, wood and stone,' Deut. 4. 28." And if such is the law relative to the city, how much more with the idolatrous place itself, which it is almost unlawful to look upon, much more so to enter." Surely the editor of the *Voice of Jacob* can know but little or nothing of the interpretation handed down to us by our ancestors, otherwise he would not have so grossly misrepresented it. Take now another authority, completely opposite to his perverse opinion. The famous Rabbi Isaac, in his work *Chizook Emunah*, or Strength of Truth, strongly endeavours to show that Christianity is a false religion, which the learned Wagenseil, justly entitles "Tela ignea Satanæ," or the fiery weapons of Satan, makes the following reasonable remark:—ואפילו בבתי עבודתם עדיין לא פסקו עצמי כסף וזהב ופסלי עץ ואבן ובפרט פסלי הלחם שהם עובדים ומשתחוים להם כפי מה שהיו"גלו מקדמת דנא וכל זה עשים היפך הוראת ישו "And even in their places of worship, idols of Silver and gold, and graven images of stocks and stones, have not as yet ceased; especially the images of bread, which they serve and worship, as they were accustomed to do a long time ago, and they do all these things contrary to the doctrine of Jesus."

Whence it will clearly appear to every attentive reader, that whilst our editor is talking so freely of pronouncing, deciding, expounding, interpreting, and teaching, he himself sadly lacks knowledge. The reader must regard his assertion as a single voice, and not estimate it as the unanimous "Voice of Jacob," as he would fain represent it. Time and space would fail me to quote the numberless passages to be found in the Oral law, in direct opposition to our worthy's assertion.

It is sufficient that I have proved him to have made an unwarrantable

"Whosoever has Phylacteries on his head, M'zuzah on his door, and Fringes on his garments, is assured that

assertion. I will now consider, as briefly as possible, his other arguments; in which he betrays a great want of Biblical and Rabbinical knowledge. He says, "True, the Almighty prohibits the making of any image, but then he also declares to *what images* He alludes, viz. such as were destined to be worshipped." I must take leave to inform him, that Papists really destine their images to be worshipped. In the eighth century, after the perfidious and profligate Empress Irene poisoned her husband, the Emperor, Leo IV. entered into an alliance with Adrian, bishop of Rome, A.D. 786, summoned a Council at Nice, in Bithynia, which is known by the title of the Second Nicean Council, in which the worship of images and the cross was established, and severe punishment denounced against such as maintained that "God was the only object of religious adoration." The same decree was corroborated under Photius, at a Council held in Constantinople, A.D. 879, and the Greeks, in commemoration thereof, institutod an anniversary festival, called "the feast of Orthodoxy," (see Ceremoniale Bizantinum, published by Reisk, page 92). In the eleventh century, Leo, bishop of Chalcedon, published a treatise, in which he affirmed," that in the images of Jesus Christ, and of the saints, there resided a certain kind of inherent sanctity, that it was a proper object of religious worship; and that therefore, the adoration of Christians ought not to be confined to the persons represented by these images, but should extend also to the images, themselves." Though he was opposed at first, the common practice soon proved that they coincided with him. In fact, daily experience proves that the Papists make the image a substitute for God. Alas! there is something more than reverencing the image of a person, it is giving God's praise to graven images, Isa. 42. 8.

Luther, who was better acquainted with Popery than our learned editor, justly remarks, "One may take up the language of Elijah, and mock them, saying,—'cry aloud, for they are gods, they are talking, or busy, or gone abroad, or peradventure they are sleeping and must be awaked.'" In the נצחון Nitzachon, or Victory, (written by Rabbi Lipman against Christianity,) we find the following passage:—מה שאומרי' כי הפסילים אשר בבתי תורפותם לפי שהם אלוהתם לפיכך הם מכבדין אותם כאלהי הלא הוא אומר אני יי"ו הוא שמי וכבודי לאחר לא אתן ותהלתי לפסילים: "What they say, that the graven images which are in their shameful houses, (i. e. the churches,) because they are the representatives of their gods,

he will not sin, for it is written, 'And a threefold cord is not easily broken,'" (Eccl. 4. 12.) Another Rabbi

for this reason they honour them as such, did He not say, 'I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images,'" Isa. 42. 8.

We are next informed that the "Israelites regarded the golden calf, not as a symbol or mere image, but as a real God; and that they were, therefore, idolaters, is clear from their address to Aaron, 'Up, make us gods, which shall go before us!'" It is greatly to be regretted that he did not proceed to the end of the verse, when it would have appeared that he was anything but "clear" on the subject. In the latrer part of the verse the children of Israel give a reason for their request, "for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." They wanted a God, therefore *in Moses' stead.* If we compare scripture with scripture, we shall find that Moses is called אלהים *Elhôim*, or God. "And the Lord said unto Moses, see, I made thee a god unto Pharaoh, and Aaron thy brother shall be thy prophet," Exodus 7. 1. The people wanted a governor, which they might regard as אלהים *Elôhim.* (see Exod. 4. 16. 18. 19. 22. 23. Ps. 82. 6.) instead of the אלהי Moses.

In No. 18. of the *Voice of Jacob*, there is a review of the Conciliator, written by R. Manasseh ben Israel. It opens thus, "This book will be consulted with interest by every class of Biblical students." It is to be regretted that he himself found no interest in consulting it; for on that very passage R. M. offers a sound and consistent commentary. I will quote his words:—"They (i.e. the Israelites) did not deny the First Cause (i.e. God) by this act, nor is it to be believed that they supposed the calf to be the creator of heaven and earth; but they wanted a medium of communication with God, like Moses. That this assumption is true, is confirmed by scripture; for when they asked for a governor אלהי *Elôhim* it says, they gave a reason; 'For this Moses, the man who brought us up out of the land of Egypt, we know not what has become of him.' If, then, they wanted one in the place of Moses, and Moses was not considered as a God, ergo, the calf was not so held; which is proved by the facility with which they permitted Moses to burn it. They would not have permitted such sacrilege had they esteemed it as a God. We consequently see, that after the calf was made, Aaron proclaimed, 'To-morrow is a feast to the Lord;' he does not say, 'a feast to the calf,' but 'to the Lord' knowing the people were not so weak-minded as to attribute divinity to a calf, the work of his hands. But although such only was their intention, they

goes farther, and actually substitutes them for an atonement; for he says, כל המניח תפילין עוונותיו מחולין לו

nevertheless sinned by infringing the divine precept that prohibited images, and even for wishing to have a new leader, contrary to God's will; and principally, for joining this new figure of a calf with God, in his performance of miracles, when the mixed multitude, who were the refuse of the people, said, 'These are thy gods, O Israel, which brought thee out of the land of Egypt.' And although this was the general opinion, the ignorant and common people adored the calf; as Holy Scripture says, 'They offered burnt-offerings, and brought peace-offerings,' that is, they worshipped it, by sacrificing to it; doing so, because they thought they adored, not the visible form, but the invisible deity within it, or the Spirit of God represented by it," &c. Now I trust it will appear clear to every attentive reader, that Papists fully equal the Israelites, who worshipped the molten calf, and Papists are, therefore, justly called idolaters. Alas! how often do the ignorant Papist call their graven images their gods! When a Jew in Poland comes in contact with a Papist, the latter malignantly says, "You Jews have no God, where is your God? And when the Jew replies, my God is invisible, He is in heaven; the Papist says, that will not do, here is my God, (pointing to a graven image,) but you cannot show me your God." See Eben Ezer, p. 158.

Our well-informed editor boasts of "interpretation handed down to us by our ancestors." I would just ask him, what interpretations did they hand down on the subject before us? But as I have every reason to believe that he is a stranger to them, I will take the liberty of introducing him to some, in order that he may know that a converted Jew is not prepared to swallow his assertions without proof. The truly learned Aben Ezra, (who flourished about A.D. 1150) in his Commentary on the Pentateuch, makes the following observation—in loco. אי אפשר לומר שישראל שאלו לעשות להם ע"ז "It is impossible to say that Israel requested to make them a strange God." Again—ומלת אלהי כבוד חונה בצורת גויה וככה אמרו אשר ילכו לפנינו "The word *Elôhim* is an honour applicable to a corporeal form, and thus they said, 'which shall go before us." Rabbi Lipman, in his book Nitzachon, also adopts Aben Ezra's interpretation.

I trust our Popish Vindicator is, by this time, convinced that he is the advocate of a bad cause. Nay, I trust he will join "the amiable editress" in her exclamation against Popery. I am sorry that no Rabbinical Jew was found in England to apprise the editor of *his* secession from "the interpretation handed down by our ancestors," and that the painful task

"Whosoever wears Phylacteries, his sins are forgiven him." Another Rabbi expresses himself more minutely in this frivolous assertion כל המניח תפילין אבטיח אותו אשר אש גהינם לא יוכל נגדו לכלות אותו "Whosoever wears Phylacteries, I assure him that hell fire shall not prevail against him to annihilate him."* The Rabbinical writings contain a great number of similar assertions, which it would be too tedious to quote.

We further read in the prayer quoted above, "That it may please Thee, O Lord our God, that the precept of wearing Phylacteries be considered by the Holy and the Blessed One to have been fulfilled by me, with all its particulars and scrutinies, and the six hundred and thirteen precepts that hang on them." According to the calculations of the Rabbies, the precept of wearing Phylacteries is equal to all the 613 precepts. One Rabbi says, מצות תפלין שקולה כנגד כל המצוות "The Commandment of the Phylacteries is equal to all the commandments." Again, in Yalkut Simeoni and Shocher Tob, we find the following passage: אמר רבי אליעזר אמרו ישראל לפני המקום אנו רוצים ליגע בתורה יומם ולילה אבל אין לנו פנאי אמר להם הקב"ה קיימו מצות תפילין ומעלה אני עליכם כאלו אתם יגיעים יומם ולילה בתורה "Rabbi Eliezer said, The Israelites complained before God, We are anxious to be occupied day and night in the law, but

was left to a *converted* Jew. I will conclude for the present, earnestly praying to the Father of all mercies, that He would

Remove the veil from Israel's eyes,
Make Jew and Gentile truly wise,
And Jesus all in all.

I remain, dear Sir, your obliged obedient Servant,

MOSES MARGOLIOUTH.

UPTON, *near Chester*, *Sept.* 21, 1842.

* The above quotations are also to be found in Ephstein's Jewish Prayer Book.

we have no time. The Holy and Blessed One said to them, Perform the Commandment of Phylacteries, and I will count it as if you were occupied day and night in the law." The *Zohar* attaches to them the greatest merits, as will be seen in our investigation on *M'zuzah*.

In Talmud, Tract *Sanhedrin*, we find a circumstance connected with Phylacteries that may be worth while mentioning, to shew how far their statements are probable. רבי אלעזר בנו של רבי יוסי הגלילי אומר מתים שהחיה יחזקאל עלו לארץ ישראל ונשאו נשים והולידו בנים ובנות עמד ר"י בן בתירה על רגליו ואמר אני מבני בניהם והללו תפילין שהניח לי אבי אבא מהם "Rabbi Eliezer, the son of Rabbi Jose, the Galilean, said, The dead which Ezekiel restored to life, (Ezek. 37.) went to the land of Israel and married wives, and begat sons and daughters. Rabbi Jehudah-ben-B'thayrah rose upon his feet and said, I am one of their grandchildren, and these are the Phylacteries which my grandfather left me, and they were theirs."

As the Jews attach great merit to the strict observance of Phylacteries, so do they believe that very great condemnation will follow the neglect of them. In the book *Zohar* we find the following mystery: זמאן דיעול קמיה לבי כנשתא כד נפיקמחרציה: ולא תפילין ברישיה: וציצת בלבושיה: ואומר אשתחוה אל היכל קדשך ביראתך קב"ה אמר: אן הוא מוראי: הא סהיד סהדוהא דשקוא: "But to him who goes out of doors without Phylacteries on his head, or Fringes on his garment, and enters the Synagogue and says, 'I will bow down towards thy holy temple,' the Holy and Blessed One replies,—Where is my reverence? Behold thou speakest falsely." In the books of *Abudraham* and *S'mack* we find the following passage, לא כל אחד מישראל הוא יהודי אלא אם כן יש לו שני עדים אות מלה ותפילין וכל מי שאין לו תפילין אין לו רק עד אחד שהוא יהודי ולכן נחשוב אותו כמנודה לשמים "Not every Israelite is a Jew, except he has two witnesses, the Sign of Circumcision and Phylacteries;

and whosoever has not Phylacteries, has only one witness that he is a Jew, and therefore we count him as excluded from heaven." In Talmud, Tract *Rosh Hashanah*, fol. 17, col. 1, we find the following passage: פושעי ישראל בגופן ופושעי אומות העולם בגופן יורדין לגיהנם ונידונין בה שנים עשר חדש לאחר שנים עשר חדש גופן כלה ונשמתן נשרפת ורוח מפזרתן תחת כפות רגלי צדיקים שנאמר ועסותם רשעים כי יהיה אפר תחת כפות רגליכם "The transgressors of Israel in their persons, and the transgressors of the Gentiles in their persons, descend into hell, and are judged there twelve months. At the expiration of the twelve months their bodies are utterly destroyed, and their souls are burnt, and the wind scatters them beneath the soles of the feet of the righteous: for it was said, 'And ye shall tread down the wicked, for they shall be ashes under the soles of your feet.'" (Mal. 4. 3.) In the same page Rabba asks for an explanation of the words, פושעי ישראל בגופן מאי ניהו אמר רב קרקפתא דלא מנח תפילין "The transgressors of Israel in their persons;" and he receives the following explanation. "Rab replied, That is the skull that does not wear Phylacteries." Rabbi Tam makes out from the above, that the transgressors of Israel in their persons are such as even wear Phylacteries, but not in the right place. He comments upon the above passage in the book of *Jasher* in the following manner. מדלא קאמר מאן דלא מנח תפילין אלא אמר קרקפתא הוא הגולגולת דלא מנח תפילין ר"ל כשמניח תפילין במצחו ולא על הקרקפתא שהוא מקום התפילין ממש זה נקרא פושעי ישראל בגופם "Because he (i.e. Rab) does not say, *he* who does not wear Phylacteries, but the *carcaphtha* (i.e. the skull) that does not wear Phylacteries, he means to say, if he wears Phylacteries on his forehead and not on the crown, which is the proper place for the Phylacteries, he is called a transgressor of Israel in person." We find a passage to the same effect in Tract *M'Gillah*. נתנו על

מצחו הרי זה דרך מינות "If he put it on his forehead, this is the way of a heretic." Rabbi S. Jarchi gives a reason for the above assertion, שאינו מאמין בקבלה מה- שלמדו רו"ל "Because he does not believe in the tradition which our Rabbies of blessed memory have taught."

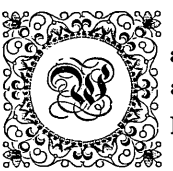
Can there be a plainer confession that modern Judaism is not the religion of Moses and the Prophets, but of the Rabbies? Alas! how awfully true are the words of the evangelical Prophet! "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their hearts far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Is. 29. 13, 14.) How remarkably is the above prediction fulfilled in the nation of Israel, though they occupy a very high station amongst the wise men of this world! O! what an awful illustration of the words of the Holy Spirit, "Men by wisdom knew not God!" How awfully marvellous is the work that the Almighty has done amongst this people! Yea, it is indeed a great wonder, for in that most essential and noble part of true philosophy, which has for its object the salvation of a fallen, ruined race, how has the wisdom of their wise men perished, and how is the understanding of their prudent men hid! Woe! woe! they are ignorant of God's righteousness. May the Lord hasten the happy time, "when all Israel shall look upon Him," whom their forefathers "have pierced, and know Him," who is "the end of the law for righteousness to every one that believeth!"

The Rabbies, wishing to impress the minds of their ignorant brethren with the deep and mysterious import of these superstitious observances, make the following assertion: סודות של תפילי הכוה עמוקים מאוד אי אפשר

לכותבן אפילו קצת מהם כי מעלות מצות תפילי המה גדולים מאוד "The mysteries of Phylacteries are extremely deep: it is impossible to write even a few of them, for the virtues of the precept of Phylacteries are very great." In order to convince some of our English Jewish brethren, (who, generally speaking, are not skilled in the Hebrew language,) that the Rabbies actually do impose upon their ignorance, I will transcribe for them a translation of the above passage, which was given by Rabbi Michal B'harar Abraham Ephstein, in his edition of the Jewish Prayer Book, which, with a translation in Jewish German, was republished last at Carlsruhe, 1805, "The mysteries of Phylacteries are altogether so great, that few persons, who are not very great and learned men and Cabalists, can rightly understand them. The Holy and Blessed One gave us the precept of Phylacteries, that He might bring us unto such a high degree, which it is impossible to describe." Thus we wish the Jew to consider that the Rabbies and Popish Priests are they who impose upon the ignorance of the Jewish population, and not the Christians, who are guided by the word of God.

CHAPTER VI.

The doctrine of the Trinity alluded to in the prayers offered up before putting on the Phylacteries.



E now proceed to draw the serious attention of the Jews to a remarkable acknowledgment made by them in the prayers, which they offer up before they put on the Phylacteries—viz. that whilst they at present deny the existence of the Son of God, the only Mediator between God and men, they unconsciously acknowledge and hail Him as the "Upholder of the Universe."

We would earnestly ask our Jewish brethren in the language of one of their Rabbies, השמיע לאוניך מה שאתה מוציא מפיך "Let your ears hear what proceeds out of your mouth," as our brother Saul, of Tarsus, also said, "I will pray with the spirit, and I will pray with the understanding also." Consider, then, what you are about. We will speak as unto wise men, judge ye. The Prayers before putting on the Phylacteries begin thus: הריני מוכן ומזומן ואשי ורוצי למרבנת התפלין לשם יחוד קב"ה ושכינתיה בדחלא וחדמא ליחודא שם י"ה ב"ה בשם כל ישראל "Behold! I am devoting my head and arm, for putting on the Phylacteries, to the singular name of the Holy and Blessed One, to unite the name *Yah* with *Vah*, with a perfect unity in the name of all Israel." The reason for adopting this form is founded on Zohar (a book which I have already mentioned, and which is kept in great reverence among my nation), in which it is asserted that as

long as the Jews are in captivity יה *Yah* and וה *Vah* are disjoined. And this is the reason they give for not pronouncing יהוה *Jehovah* as it is written, but instead of it, אדני *Adonai.*

But we are very anxious to make them mindful of a great mystery in connection with the above mentioned prayer, as recorded in the book of Zohar, viz. That *Yah* is the name of the Father, and *Vah* the name of the Son of God. The Zohar is full of this doctrine. In another place in the same book, where יהוה is analyzed, we find the following, " ו מטרתא באמצעיתא בן יה 'על שמיה אתקרי בינה *Wav* is the Son of God, the candlestick in the middle, and *wisdom** is called on account of His name."

It is important also to mention that the Son of God is designated in that Book *the foundation and the pillar that upholds the world.* I will just quote a few of a multitude of passages that are found to the same effect. ומב ליה להאי בר נש שכן קרוב מאח רחוק דאיהו עמודא דאמצעיתא דאיהו בן יה " It is better for a man to have a neighbour near, than a brother afar off, that is, the middle pillar, who is the Son of God." In the next page we find the following: על מה העולם עומד על עמוד אחד ששמו צדיק שנאמר וצדיק יסוד עולם " On what does the world subsist?" [The answer is], "Upon one pillar, whose name is *Just*, for it is said, 'And the just is the foundation of the world.'" There is also the following passage in the same page: דאיהו עמודא דאמצעיתא' דביה איהו קיימא בגינא " For He is the middle pillar, for on Him alone is the building supported."

We will make one quotation more from the prayer above mentioned, with the view of shewing that it was dictated with a distinct idea of the Holy Trinity in Unity, though the modern Jews blaspheme this doctrine. Now

* בן *Bain* is the word for *Son,* בינה *Binah* for *wisdom ;* so that they make out the Son to be the source of wisdom, which is most scriptural. See Prov. 8.

that the ancient Jews considered the שכינה *Sh'Chinah* as a person in the Deity equal to the Father and the Son, will appear very clear from the following mystical comment on Isa. 43. 7. כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף עשיתיו ולעילא כמראה אדם דא שכינתא דאיהי כחיזו דעמודא דאמצעיתא - - - - קב"ה ושכינתיה אתקרי אז אדם דאיהו עמודא דאמצעיתא "'Every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.' In the above mentioned [quotation from Ezek. 1. 26], 'The likeness as the appearance of a man above upon it,' means the *Sh'Chinah;* for it is like the middle pillar. The Holy and blessed One, with His *Sh'Chinah* will then be called man, for HE is the middle pillar."

We are here reminded of the declaration of the great Apostle of the Gentiles that "in Him, [the Son of God], dwelt all the fulness of the Godhead bodily." We quote the above passages because they are in connection with the Phylacteries; but we could cite a multiplicity of passages from the ancient Jewish writings which prove the Eternal Trinity. This divine doctrine is indeed obscurely set forth in these writings; but still the diligent investigator will find many traces of it in various passages, which we have not room to quote.

The following quotation, though not connected with phylacteries, may be interesting to Jews and Christians, as it proves the *Sh'Chinah* a real person, even according to Jewish tradition אמר ר' יוחנן שלש שנים ומחצה עשתה השכינה יושבת על הר זתים סבורה שמא ישראל יעשו תשובה "Rabbi Jochanan said, the *Sh'Chinah* was sitting three years and a half upon the mount Olives, thinking, peradventure Israel may repent." Preface to Aichah Rabthi (a Cabalistic Book), fol. 54. col. 1.

I had a conversation lately with an unbelieving Israelite, who was extremely attached to his Phylacteries, and who would not eat any thing without first praying in them,

(for no Jew ever eats any thing before his prayers in the Phylacteries). I told him I was investigating the fundamental principles of modern Judaism, and pointed out to him the same things that I have written here, and shewed him the idolatry connected with them. The Jew began to think seriously, and found that the use of the Phylacteries is a pernicious ceremony. The next day he did not put them on, nor ever afterwards; and I am thankful to the Author and Finisher of our faith, who "said not unto the seed of Jacob, Seek ye me in vain," that this Jew is no longer "going about to establish his own righteousness," which is as "filthy rags," but has "submitted himself unto the righteousness of God" through Christ Jesus, and is now clad in the garments of salvation.

May the Lord of His infinite mercy grant that this my humble endeavour may tend to enlighten many of my poor brethren who are still wandering in the darkness of sin and error!

CHAPTER VII.

Fringes a precept of the ceremonial law, and therefore used by our Lord; but the Rabbies blended the simple precept with extravagant superstition.

IN the preceeding chapters we have investigated the Phylacteries of the modern Jews, and have come to the conclusion that they have not the least shadow of scriptural authority, but are a pernicious invention of men. We will now investigate the second fundamental principle of modern Judaism, viz. ציצית *Tsitsith*, or *Fringes*.

Before we proceed to investigate the nature of the *Fringes*, we must bear in mind that they are altogether different from *Phylacteries*. The former are indeed a divine institution, but the Rabbies have according to their usual perverseness corrupted it. It is also evident that the Lord Jesus Himself wore them at the corners of His garments, as we shall have occasion to prove in the progress of our investigation.

The order for making fringes upon the borders of the garments was nothing more than a remembrancer to them of their duty, that they might not sin through negligence. The Jews, being a peculiar people, were thus distinguished from their neighbours in their dress as well as in their diet, and taught by such little instances of singularity not to be conformed to the customs of the heathen in greater things. The necessity for such marks of distinction is evident from the proneness of the Jews to adopt the practices of surrounding nations; as we find

it expressly mentioned in Ps. 106. 35, "But were mingled among the heathen, and learned their works."

Let us, in the first place, consider the order of fringes as we find it recorded in God's holy word: ויאמר יהוה אל משה לאמר: דבר אל בני ישראל ואמרת אליהם ועשו להם ציצית על כנפי בגדיהם לדרתם ונתנו על ציצית הכנף פתיל תכלת והיה לכם לציצית וראיתם אותו וזכרתם את כל מצותי ולא תתורו אחרי לבבכם ואחרי עיניכם אשר אתם זונים אחריהם למען תזכרו ועשיתם את כל מצותי ויהיתם קדשים לאלהיכם: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them: and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: that ye may remember, and do all my commandments, and be holy unto your God." (Num. 15. 37—40.) Again, we find in another part of God's word, גדילים תעשה לך על ארבע כנפות כסותך אשר תכסה בה: "Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself." (Deut. 22. 12.)

An attentive perusal of these passages will convince the reader that the Israelites were commanded literally to wear "*fringes in the borders of their garments.*" The particulars connected with the precept evidently shew the same, and for the very reason recorded in the above mentioned passage. For, after the repetition of some ceremonial appointments, the chapter closes with that great and fundamental principle of true religion, "Be holy unto your God," i. e. Be separate from sin and sincerely devoted to His service; and that great reason for all His commandments is again and again inculcated, "I am the Lord your God." Did we more firmly believe,

and more frequently and seriously consider, that God is our Lord and Redeemer, we should see ourselves bound in duty, interest, and gratitude, to keep all His commandments.

Some argue that the Clergy ought for this reason always to wear their canonicals, that they might not fall into open sin; but there is no necessity for such remembrancers to the Christian Minister who has God's law written on the tables of his heart, and who can say with the Apostle, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8. 2.) However, the Lord Jesus, who was "made under the law," observed this precept according to the law of Moses. This will appear from the Gospel of St. Luke (8. 43, 44.) *Καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἥτις ἰατροῖς προσαναλώσασα ὅλον τὸν βίον, οὐκ ἴσχυσεν ὑπ' οὐδενὸς θεραπευθῆναι, προσελθοῦσα ὄπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ.* "And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind Him, and touched the *border* of His garment." The word *κρασπεδον, craspedon*, which is derived from the Chaldee, and which is translated in the English version "*border*," signifies literally *fringe*. The same word occurs in Matt. 23. 5, where our Lord reproves the Scribes and Pharisees for doing "all their works to be seen of men:" *καὶ μεγαλύνουσι τὰ κράσπεδα τῶν ἱματίων αὐτῶν*, "and enlarge the *borders* [literally, *fringes*] of their garments."

Onkelos, in his translation of the Pentateuch into Chaldee, uses the same word, *craspedon*, in Num. 15. 38, 39, מלל עם בני ישראל ותימר להון ויעבדון להון כרוספדון על כנפי כסותהון: לדרהון ויתנון על כרוספדא דכנפא חוטא דתכלתא ויהון לכון לכרוספדון "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a

ribband of blue: And it shall be unto you for a fringe." He also translated it thus, in Deut. 22. 12, כרוספדון תעביד לך על ארבע כנפי כסותך דתתכסי בה ; "Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself." In the above passage ציצת is rendered כרוספדון in Chaldee, and κρασπεδα in the Septuagint.

It is very likely that the poor woman mentioned in St. Luke 8. 43, 44, entertained the same notion which prevails still amongst the most superstitious part of my nation, concerning the efficacy of the fringes, and the virtue that emanates from them; and, as Jesus was esteemed a superior person, she actually thought within herself, "If I may but touch the *fringe* of His garment, I shall be whole." We have every reason to believe, therefore, that the Lord Jesus Himself wore *fringes*. Thanks be to God, for sending us His only begotten Son, to take the law and its curse upon Himself, and for "clothing us with the garments of salvation," and giving us Christians a witness within ourselves, that we need not those beggarly remembrancers, but with His help can shew, by our conduct and conversation, to whom we belong.

The unbelieving Jews, however, who are as yet ignorant of the righteousness of Christ, and are always anxious to establish their own righteousness, still wear fringes, and moreover mix up the simple precept with many superstitious fables, and absurd observances. When we investigate this system only for a moment, our hearts must be filled with joy and gratitude to Almighty God that Christ is "made unto us wisdom and righteousness," and that we have no desire to establish our own righteousness according to the teaching of the Rabbies, whose wisdom is foolishness with God. At the same time it must be confessed that there are a great

many ideas connected with the precept of Fringes worthy of the Christian's attention, and which, I trust, will not be confounded with its superstitious observance. I will at once, therefore, proceed to state the rules laid down by the Rabbies with regard to the ציצית or *Fringes*, and the reasons adduced by them to prove the divine appointment of these rules.

From the above mentioned passage, "Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself," the Rabbies at first concluded that the fringes should be put in the *upper garment*, as it is particularly stated "wherewith thou coverest thyself;" and laid it down as a rule of faith. But at a later period the Jews were ordered to make an especial garment for the purpose of putting fringes on it, which is commonly called by Rabbinical writers טלית *Talith*, which signifies a *vestment*, but is generally applied to that particular upper garment, which has the fringes in its four corners. It resembles a napkin, or a shawl in shape, and is made of white sheep or lamb's wool. The Rabbies are very particular as to the whiteness of the *Talith*. They order it to be of the same whiteness as the garment of the "Ancient of days," which "was white as snow." (Dan. 7. 9.)

As the Rabbies assert that Jehovah wears *Phylacteries*, so do they maintain that He is arrayed in a *Talith*. Thus *Rabbi Sadiah Gahon* comments on Dan. 7. 9, ומחצתו בטליח לבנה כשלג כדי להלבין חטאינו כשלג "And He is attired in a white *Talith*, like snow, in order to make our sins white as snow."

In Talmud, Tract *Rosh Hashanah*, fol. 17, col. 2, we find the following perverted comment on Exod. 34. 6, ויעבור יהוה על פניו ויקרא א׳ר יוחנן אלמלא מקרא כתוב אי״א לאמרו מלמד שנתעטף הקב״ה כשליח צבור והראה למשה סדר תפלה אמר לו כל זמן שישראל חוטאין יעשו לפני כסדר

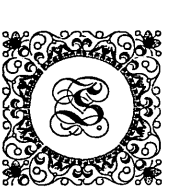
והוה ואני מוחל להם "'And the Lord passed by before him, and proclaimed.' Rabbi Jochanan said if that passage had not been written, it would be unspeakable. It teaches that the Holy and Blessed One attired Himself like a messenger of a congregation, [i. e. the Minister of a Synagogue,] and shewed to Moses the order of prayer. He said unto him, Whenever the children of Israel sin, let them do before me according to this order, and I will pardon them." Rabbi B'chai remarks on this comment: הכוונה במאמר הזה שבא ללמדנו סדר תפילה ובקשה איך נתחנן לפניו ושנתעטף בטליתו "The meaning of this passage is that He came to teach us the order of prayer and supplication, how we should supplicate Him, and that we should also put on a *Talith*."

After a fair investigation of this subject, every impartial reasoner must at once come to the conclusion that this is not the religion of Moses and the Prophets. In another Rabbinical or Cabalistical treatise, called *Rabboth*, (ch. 22.) we find the following comment on Deut. 9. 2, ויאמר יהוה אלי רד מהר מזה · ר' עוריה בשם ר' יהודה בר סימון בשם ר' יהודה בר אלעאי אמר כיון שבא משה לירד באו המלאכים להרגו מה עשה אחז בכסאו של הקב"ה ופרש הקב"ה טליתו עליו שלא יתבלהו "'And the Lord said unto me, Arise, get thee down quickly from hence.' Rabbi Azariah, in the name of Rabbi Judah bar Simon, in the name of Rabbi Judah bar Aleai, said, Whilst Moses was about to descend, the angels came to kill him. What did he do but take hold on the Holy and Blessed One's throne? The Holy and Blessed One spread His *Talith* over him, that they might not hurt him." One is ready to exclaim, It is impossible that any body could ever have been guilty of thus perverting God's word; yet it is an undeniable fact, that the Jewish Rabbies, and Popish Priests, are guilty of such outrageous crimes. I will quote only one passage more to the same effect. Rabbi M'nachem Harkanti, in his commentary on the Pentateuch, on Exod.

19, fol. 7, col. 3, which is also found in the Chaldee Targum of Pseudo Jonathan, says, כן שרייאת כנישתא דישראל למשתבי בשבחא דמרי עלמא ובן אמרת להדוא אלהא רעותי למעבד ביממא באצטלא חוור כתלגא ויסתכי בעשרין וארבע כפרין דאוריתא ונחנמי נבואה וכתיבי ובלילא הוא עסיק בשיתא סדרי משנה: "So does the congregation of Israel begin to declare the praises of the Lord of the Universe, and say, This God will I worship who is attired during the day in a *Talith* as white as snow, and studies the twenty four books of the law, the prophets, and the hagiography, [i. e. the Old Testament, which is divided into twenty four books], and in the night He studies the six orders of Mishnah." Thus we see the result of investigating "the fundamental principles of modern Judaism;" we find them to be blasphemous principles; they present Jehovah subject to like passions with ourselves. Alas! they present the Creator looking for instruction from creatures; as, according to their assertion, He makes it a rule to study the Mishnah every night—He "with whom there is no night!"

CHAPTER VIII.

The absurd fables connected with the making of the Talith.



INCE in the progress of our investigation we shall have occasion to speak more of the idolatry connected with the modern *Talith*, I shall confine myself to a description of its form. At the same time we must give the Jews credit for scrupulously attending to the letter of the Scriptures; and as it is written, "And they put upon the fringe of the border a ribband of blue," it will be found that every *Talith* has on its border blue stripes. This is generally done by first dyeing the wool blue, and then weaving it at the borders of the *Talith*. But as they are accustomed to add to almost every word found in the Scriptures a multitude of their own inventions, they did not leave even that simple sentence in its original simplicity.

We will just examine a few of these comments, to see whether they are in accordance with the religion of Moses and the Prophets. In the Book עץ חיים "Tree of life," in the treatise on *Fringes*, we find the following directions with regard to the dyeing of the blue: ציצר צובעין תכלה של ציצית שורין צמר בסד ואחר כך מכבסין עד שיהיה נקי ומרתיחין אותו באחלא כגון שהצובעין עושין כדי שיקלוט העין ומביאין את התולע שדומה עניו לעין ים והמו שחר ומצוי בים התלה ונותנים את הדם ליורה עם סמנין ומרתיחין אותו ונותנין בו הצמר עד שיעשה כעין הדקיע הזה תכלת של ציצית שאין צבעו משתנה: "How is the blue of fringes dyed? The wool is dipped in lime, afterwards washed until it becomes clean, then boiled with soap, as the

dyers do, in order that it may imbibe the colour; and then they bring a certain snail, whose colour is like to that of the sea, and whose blood is black: it is found in the Dead Sea. The blood is then put with colours into a pot, and boiled: the wool is then put into it, until it becomes like the sky; and this is the blue of fringes whose dyeing is never altered."

This snail, which is called by the Rabbies חלזון *chalazon*, is the cause of a great deal of controversy amongst them. Some assert it to be a species of fish, others a kind of worm. There is also a great variety of assertions concerning its locality. I will just quote a few passages from the Rabbinical writings concerning this remarkable creature, which will illustrate more fully that "they made the word of God of none effect through their traditions." In Talmud, Tract *M'gillah*, fol. 6, col. 1, we find the following passage, which is a remarkable instance either of the great ignorance of the plain text of the Scriptures, under which some of the Rabbies laboured, or of their iniquitous and wilful perversion of God's holy word. The passage of Scripture, to which I am now alluding, is found in Judges 5. 18, "Zebulun and Naphtali were a people that jeoparded their lives unto the death in the high places of the field." זבולן מהרעים על כרחיהו דיה שבי זבולן עם חרף נפשו למות מה טעם משום דנפתלי על כרומי שדה אמר זבולון לפני הקב"ה רבונו של עולם לאחדי נתת להם שדות וכרמים ולי נתת הרים וגבעות לאחדי נתת להם ארצות ולי נתת ימים ומדרות: אמר לו כלן צריכין קך על ידי הלזון שנאמר ועמים הר יקראו ושפני מכמני חול: תני רב יוסף שפני זה הלזון: "But Zebulun complained of his share, for it is said, 'Zebulun is a people that reproacheth his soul even unto death, because Naphtali's portion was on the high places of the field.' Zebulun said unto the Holy and Blessed One, 'Lord of the Universe, to my brothers Thou hast given fields and vineyards, and to me Thou hast given hills and mountains; to my brothers Thou hast given lands, but to me hast Thou given seas and rivers.' He

(i.e. God) said to him (i.e. Zebulun) 'All will have need of thee because of thy *Chalazōn*, for it was said, "they shall call the people unto the mountain; ..... for they shall suck ..... of treasures hid in the sand," ' (Deut. 33. 19.) Rab Joseph teaches that "treasures" mean the *Chalazōn*." Upon this passage Rabbi Solomon Jarchi makes the following comment: חלזון עולה מי הים להרים וצובעין בדמו תכלת ונמכר בדמים יקרים ־ עמים הר יקראו מכל השבטים יתקבצו להריף: לקנורת שפוני טמוני חול שפני זה חלזון שהוא דבר חשוב: "The *Chalazōn* ascends from the sea upon the mountains, and with its blood blue is dyed, and, therefore, sold for a precious price. They shall call the people unto the mountains, they shall gather themselves from all the tribes, to buy the treasures hid in the sand. *Treasures* mean the *Chalazōn;* because it was a valuable thing."

Another Rabbi gave the following definition of *Chalazōn:* חלזון זה גופו דומה לים ובריותו דומה לדג ועולה אחד לשבעים שנה ובדמה צובעין תכלת לפיכך דמיו יקרים "The body, (i.e. the colour,) of the *Chalazōn* is like unto the sea, and its structure is like unto a fish, and it comes up once in seventy years, and with its blood blue is dyed, and for this reason it is very dear." Maimonides, in treating on the *Talith*, has the following passage: ואחר כך מביאין דם חלזון שדומה עינו כעין התכלת ודמו שחור כדיו ובים המלח הוא מצוי "And afterwards they bring the blood of *chalazōn;* it is a fish whose colour is like the colour blue, and its blood is as black as ink, and it is found in the Dead Sea."

The above quotations are only a few of the numberless passages found in the various Rabbinical writings. Surely the investigator of modern Judaism must come to the conclusion that it is not the religion of Moses and the Prophets. I appeal to my Jewish brethren, while reading these pages, whether they do not discover that the object of the Rabbies was to make the commandment of God

of none effect through their tradition? Instead of interpreting the word of God in its simple and obvious signification, they obscured it with their own intolerable inventions, ridiculous arguments, and fabulous superstitions. I should also wish my dear Jewish brethren to understand that I have not rejected the authority of the Rabbies without careful and mature consideration. This alone it was, which, under God's blessing, enabled me to discover, that their teaching is opposed to Divine revelation, and induced me to renounce their dogmas. Would to God that my brethren would begin to investigate them more fully! They would soon come to the same conclusion; their breasts would heartily assent to the word of the Lord, "My people hath been lost sheep: their shepherds have caused them to go astray." (Jer. 50. 6.) But, alas! "the word of the Lord is unto them a reproach; they have no delight in it."

The Rabbies never fail to find out some reason or other for the peculiarity of every precept; nor did they leave "the ribband of blue" unaccounted for, and have favoured us with a reason which is rather far-fetched. I will refer my readers to a passage in the Talmud, part of which I had occasion to quote in my investigation on Phylacteries, as found in Tract *Choolin*, chap, 6, fol. 29, and *Sotah*, chap. 2. fol. 17, דרש רבא בשכר שאמר אברהם אבינו אם מחוט ועד שרוך נעל זכו בניו לשתי מצות חוט של תכלת ורצועה של תפילי בשלמא רצועה של תפילי דכתיב וראו כל עמי הארץ כי שם יהוה נקרא עליך ויראו ממך ׳ ותנא ר׳ אלעזר הגדול אומר אלו תפילי שבראש אלא חוט של תכלת מאי היא דתניא היה ר׳ מאיר אומר מה נשתנה תכלת מכל צבעונים מפני שתכלת דומה לים וים דומה לרקיע ורקיע לכסא הכבוד שנאמר ויראו את יהוה אלהי ישראל ותחת רגליו כמעשה לבנת הספיר וכעצם השמים לטוהר: "Rabba preached in commendation of the meritorious saying of our father Abraham "I will not take from a thread even to a shoe latchet,' (Gen. 14. 23,) that his sons were privileged with two pre-

cepts, viz. *the thread of blue*, (Num. 15. 38,) and *the slips of leather of the Phylacteries*. As to the latter it appears quite right; for it was said, 'And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee,' (Deut. 28. 10), and we learn that Rabbi Eliezer Magnus said, This means the head Phylactery; but how is a thread of blue inferred?—Because Rabbi Mair hath said, The reason why blue should be distinguished from all other colours, is, because blue is like unto the sea, the sea is like unto the sky, and the sky is like unto the throne of glory; for it was said, 'And they saw the Lord God of Israel; and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.'" (Exod. 24. 10.)

The investigator of modern Judaism may smile, without giving offence, at the theological taste of our Rabbies, nor do the modern Jews deny that the above specimen of interpreting Scripture is infallible. When the students of the Hebrew College visited Holland, in 1841, and when they argued with a learned Jew upon the same subject, he quoted this very passage of the Talmud, and contended for its authenticity. I appeal to my brethren's champion in this country, Mr. Newman, who pretends to rectify "the perverted constructions of Scripture," are not our brethren rightly reproached with "wilful blindness and with not daring to examine the word of God, lest their eyes become open,"* and able at least to distinguish light from darkness; for dark and cloudy indeed have the Rabbies made their scriptural light.

Why does he not endeavour to rectify the really "perverted constructions of Scripture," which are numberless in the Talmud? in almost every page of which voluminous

* See "Voice of Jacob," No. 15.

work, "They that are unlearned and unstable wrest the Scriptures unto their own destruction." I repeat, if Mr. Newman is really anxious to rectify the perverted constructions of Scripture, there is ample room for him in the writings of the Rabbies.

We must now proceed to investigate how large the Talith must be, in order to oblige the wearer to put fringes on it; for it is not lawful, according to the tradition of the Rabbies, to have fringes in all sorts of garments. Here again we behold them making the word of God "of none effect," for it makes no difference at all; it says, "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments," &c. but the Rabbies actually contradict the word of God, and forbid the Jews to insert fringes in some garments: for they say, "We will tell you on what garment you must put fringes; do not confine yourselves exclusively to the law of Moses and the Prophets, for that is what the heretics do." In *Shulchan Aruch* we read: שעור טלית שחייב בציצית שיתכסה בה באורך וברוחב ראשו ורובו של קטן המתהלך לבדו בשוק ואינו צריך אחר לשמרו: "The size of a Talith that must have fringes is, that it should cover in length and breadth the head, and the greatest part of the body of a boy who is able to walk by himself in the market place, and is not in want of another person to take care of him." It must not be of a smaller size than this, but it may be a great deal larger. Those worn by the majority of the Jews are very large. The Jews in Poland, Holland, Russia, Turkey, and Palestine have them as large as would cover the largest man in his length and breadth from head to foot. The very strict Jews think it a great merit to have their Taliths very large.

We will now proceed to investigate the most important part of the Talith, viz. ציצית *Tsitsith, fringes.*

The first rule the Talmudists laid down with regard to the fringes is, החוטין צריך שיהיה טוין לשמן "It is necessary that the threads should be spun for that purpose." Another Rabbi explains this more fully: שיאמר בתחילת הטווי שהוא עושה כן לשם ציצית או שיאמר לאשה טווי לי ציצית לטלית: "The man who spins them must say at the beginning that he does it for the sake of fringes, or he must say to a woman, Spin for me fringes for a Talith." ציצית שעשאו עכום פסול דכתיב דבר אל בני ישראל לאפוקי עכום "No threads spun by a Gentile are allowed to be used, for it is written, Speak unto the children of *Israel;* signifying to preclude Gentiles." There are a few directions relative to the spinning of fringes in some of the comprehensive Jewish Prayer Books, which I think it proper to quote, in order to shew that it is not a private opinion of a certain Rabbi, (for some of my contemporary unbelieving brethren try by such a reply to evade the arguments forced upon them against the authenticity of the Rabbinical writings,) but that these rules are admitted by the Jews as binding, and are in full force unto the present day; indeed, if any Jew should neglect to adhere to them, he would be bound, according to the Rabbies, to bring a sin-offering, if the temple were yet standing. We find, therefore, in the Jewish Prayer Book, edited by Epshtein, the following passage: טוב ויפה לעשות הציצית מצמר יפה והנשים הטווין הציצית תהדרו אחר זה וטוב לכבס הצמר שיהא לבן ונאה משום דכתיב זה אלי ואנוהו - ואמר רז"ל התנאה לפניו במצות לעשות טלית נאה וציצית נאים וכן בכל שאר מצות: וצריך שתהיו טווי לשמן שיאמרו בתחילת הטוויה שעושה כן לשם ציצית - ואם לא טווי לשמן פסולי: "It is good and proper to make the fringes of nice wool, and the women that spin fringes [for there are women appointed for this very purpose] should be very particular about them; and it is good to wash the wool, in order that it may be white and beautiful, for it is written, 'This is my God, and *I*

will beautify Him,"* (Exod. 15. 2,) and our Rabbies of blessed memory have said, Make thyself beautiful before Him with precepts; viz. by making a beautiful Talith and beautiful fringes; also with all other precepts. They must be spun for this very purpose; i.e. they that spin must say at the commencement of spinning, that they do so for that purpose; for if they are not spun purposely for fringes, it would be unlawful to use them."

The wool, of which the fringes are made, must be shorn, neither pulled or plucked. We shall find a reason for it in the following passage, as found in Talmud, Tracts *M'nachoth* and *Soocah*, and also in *Shulchan Aruch*, אין עושין הציצית מהצמר הנאחז בקוצים כשהצאן רובצין ביניהם ולא מהנימין הנתלשים מהבהמה ולא משיורי שתי שהאורג משייר בסוף הבגד * והטעם משום בזוי מצוה: "Fringes are not to be made of wool that is taken hold upon by thorns, when sheep are lying between them, neither of hair that has been plucked out of a beast, nor from the remainder of a shuttle that the weaver leaves at the end of the cloth: because this would be dishonouring the precept." We may safely make use of our blessed Saviour's words, "Ye blind guides, which strain at a gnat and swallow a camel," (Matt. 23. 24); for as they did in the time of our Lord, so do they even now; they lay stress on unnecessary things, and omit the weightier matters of the law, judgment, mercy, and truth.

The threads composing the fringes are four in number, and are passed through an eyelet hole, made about the breadth of three fingers from each corner of the garment; these threads are doubled in order to make eight, in accordance with the rules laid down in the Talmud and *Shulchan Aruch*; and if one thread should be added, the garment is profaned by it. Seven of the eight threads

* "*I will prepare Him an habitation.*"—Eng. Vers.

are to be of equal length, but the eighth must be a great deal longer, which is designated by the Rabbies שמש *Shamesh*, or servant; for they twist this long thread thirty-nine times round the rest, though we do not find a word of all this in the writings of Moses and the Prophets. The Rabbies assert that the above rule was delivered to them orally, איש מפי איש "one man from the mouth of another," as they call it, and the modern Jews digested it into one of the fundamental principles of Judaism, and have taken the liberty to style it "coeval with the institution of Judaism." (See "Voice of Jacob,' No. 12.) Every impartial investigator will think that the learned Dr. M'Caul's epithet is justly applied to the Oral law, viz. "Jewish Popery."

They assert that there is an importance attached to every thread, and to every knot, belonging to the fringe. There are also 5 knots between the 39 twists; the first knot after 7 times twisting, the second after 8, the third after 11, the fourth after 13. The mysteries connected with these threads, knots, &c. are said to be גדולים ונוראים ואין להעלות על הספר "Great and terrible, and cannot be described on paper." Some Cabalists are of opinion that Abel's death was caused through a controversy with Cain on the mystery of fringes. In Rabbi M'nachaim Harkanti's commentary on the Pentateuch we find the following remark on Gen. 4. 8, אמרו קצת בעלי הקבלה כי אמירת קין עם הבל היתה בפרשת ציצית "A few of the Cabalists said, that the conversation between Cain and Abel was on the section of fringes." Many of these mysteries are found in *Talmud*, *Zohar* and *Medrashim*, and a great many other Rabbinical writings. To quote them all would be almost impossible. I will, however, quote a few of them from Epshtein's Introduction to the Modern Jewish Prayer Book: ולענין הכריכות יש לנהוג כזה באויר הראשון שבעה ובשני שמונה ובשלישי אחד עשר וברביעי שלשה עשר ואו הכל ביחד כמנין ל"ב כמנין יהוה אחד עולה ס"ל ומהדרש"ל נתן סימני לזה כל אותות מלך הוא המליה שבו

תליין ציצית כי אורות גי' תרי"ג והוא סוד גדול וגורא כי תרי"ג אורות תליין במצות ציצית לכן שקול מצות ציצית נכל תרי"ג מצות כאשר כתבנו לעיל - וכי שיש בו יראת שמים בשעת עשיית ציצית הן בטלית גדול הן בטלית קטן יכוין בשני פרכות הראשונות שהם ו' וה' כנגד אותיות יה' מהשם וכיוצה שלישית יא' כנגד הי' מהשם ואחר כך יג" כנגד אחד ר"ל יהוה אחד:

"And as regards the twists, we ought to conduct ourselves thus: in the first space make 7, in the second 8, in the third 11, and in the fourth 13, and then they amount altogether to 39, according to the number of *Y'hōvah Æchad*, (i.e. *One Jehovah.)** *Tal*† *(dew,)* has also the same numerical value. And M'harshal, (i.e. Rabbi Solomon Luriah,) gave a sign upon it: *Tal Orōth Talechah*, ["Thy dew is as the dew of *lights*," Is. 26. 19,] that is, the *Tal*ith on which fringes hang, for the word *ōrōth (lights)* amounts to 613, according to *Gwimatria*, [i.e. the 3rd Rule employed by Cabalists;] and this is a great and terrible mystery, for 613 lights are connected with the precept of fringes; therefore is the precept of wearing fringes equal to all the 613 precepts, as we have shewn above. And he in whom the fear of Heaven is, during the time of his making the fringes, either in the great Talith, or small one, must think of the two first spaces which are 7 and 8, amounting to 15, which is the number of the letters יה *Yah*, or *Jah*, of the Sacred name; of the third space which is 11, being the same number as וה *Vah* of the Sacred name; and of the last, which is 13, being the number of אחד *Aechad, (one)*. He means to say there is *One Jehovah*."

The length of the fringes is to be 12 fingers breadth; 4 must be in the 4 spaces and 5 knots, and 8 in the rest; however, they may be made extremely long, only not shorter than 12 fingers' breadth. It is comsidered by the Jews as a mark of great piety to have their fringes very

* See 3rd Rule of the Cabalists, page 14.

† *Tal* טל is composed of *Teth* (9) and *Lamed* (30). Being transposed by Rule 2nd, (page 14), these letters make the number 39.

long. We find in Talmud, Tract *Gittin*, chap. 5, fol. 56, col. 1, an account of three rich Jews who endeavoured to support the inhabitants of Jerusalem, during the siege under Vespasian; one of whom in consequence of his wearing long fringes, is particularly distinguished by the name of *Ben Tzitzith Haxath* בן ציצית הכסת שהיתה ציצתו נגררת על גבי כסתות "He was called Ben Tzitzith Haxath, [the son of fringes of carpets,] because his fringes were dragged along on carpets." Rabbi S. Jarchi states also that his fringes were dragged along on carpets, in consequence of their length.

The Pharisees, being destitute of the life and power of the precept within, endeavoured to supply its place from without by enlarging their fringes, &c. and thus aimed at acquiring greater esteem among the common people. For these ostentatious practices they were reproved by our Lord Jesus, when He tabernacled among men—*καὶ μεγαλύνουσι τὰ κράσπεδα τῶν ἱματίων αὐτῶν*; which ought to be translated "And enlarge the *fringes* of their garments." (Matt. 23. 5.)

St. Jerome, in his commentary on Matt. 23. 5, gives us the following account relative to fringes: "Superstitiosi magistri captantes auram popularem, atque ex mulierculis sectantes lucra, faciebant grandes fimbrias; et acutissimas in eis spinas ligabant, ut videlicet ambulantes et sedentes interdum pungerentur, et quasi hâc admonitione retraherentur ad officia Domini, et ministeria servitutis ejus." "The superstitious teachers courting popular favour, and seeking profit from silly women, made their fringes long, and tied to them very sharp thorns, in order that when they walked or sat they might occasionally be pricked; and, as it were, by this admonition might be reminded of their duty towards the Lord, and of the ministrations of His service."

Various reasons are also given for the number of threads, knots, &c. by the Rabbies. I will quote here

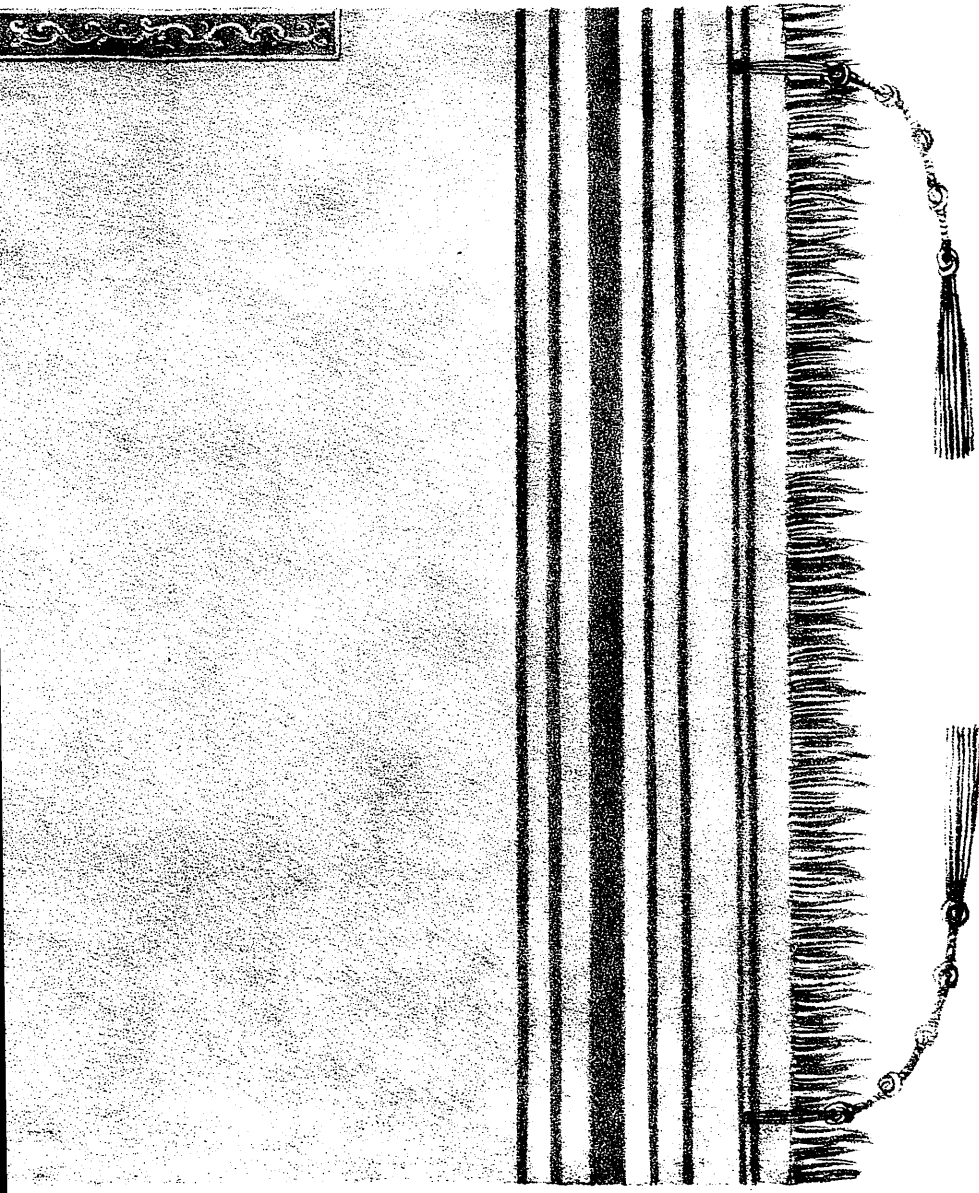
the reason given in *Baal Haturim*, on Numbers 15. 38, 39, לכן צוהלעשות ל׳ ציצית בארבעה כנפות בגדיו: שכל מקום שיפנה יזכור: ובכל אחד ה׳ קשרים כדי שיזכור לחמשה חומשי תורה: ויש בכל אחד שמונה חוטין שימנע מלעשות עבירה בשמונה אברים המרגלים את האדם לעבירה " Therefore did the Lord command to make four fringes at the four corners of his garments, in order that he may remember whithersoever he turns, and on each fringe five knots, that he may remember the five books of the law; and there are in each fringe eight threads, that he may be prevented from committing any crime with the eight members, that man is apt to commit."

The same Talith has also an עטרה *Atarah* or *crown*, which is a band sewn on the *top* of the Talith; for without it the Jews might be apt to mistake the top for the bottom; which would be considered a great breach of the following Rabbinical law, מעלין בקדושה ולא מורידין "We are to progress in holiness, and not to retrograde in sacred things." For there is a far greater sanctity attached to the top which is on the head, than to the bottom. The rich Jews generally have a very expensive *Atarah*, embroidered beautifully with gold and silver, and consider it as a very meritorious act.* Even this *Atarah* is not exempt from many intolerable absurdities, which the Rabbies attached to it; though not a word about it is found in the writings of Moses or the Prophets.

* A Talith, with a very expensive and beautiful *Atarah*, is presented by the bride to her bridegroom, on the day of their marriage, wrought by the bride herself. The fringes are added by the young men who come to receive the bridegroom; and as soon as the bridegroom puts it on the following passage is repeated with great joy, "Go forth, O ye daughters of Zion, and behold King Solomon with the crown *(Atarah,)* wherewith his mother crowned him in the day of his espousals (or marriage) and in the day of the gladness of his heart" Cant. 3. 11: for during the first week of his marriage the bridegroom is considered as a *king*, and the bride as a *queen*. Rabbi S. Jarchi thus comments on the above passage: בנות ציון בנים שמצויינין במלה ובתפילין ובציצית "O Ye daughters of *Zion;* children who are *marked* with circumcision, Phylacteries, and fringes;" for ציון *Zion* signifies in Hebrew a *Mark*.

PLATE III.

Atarah.



THE GREAT TALITH.

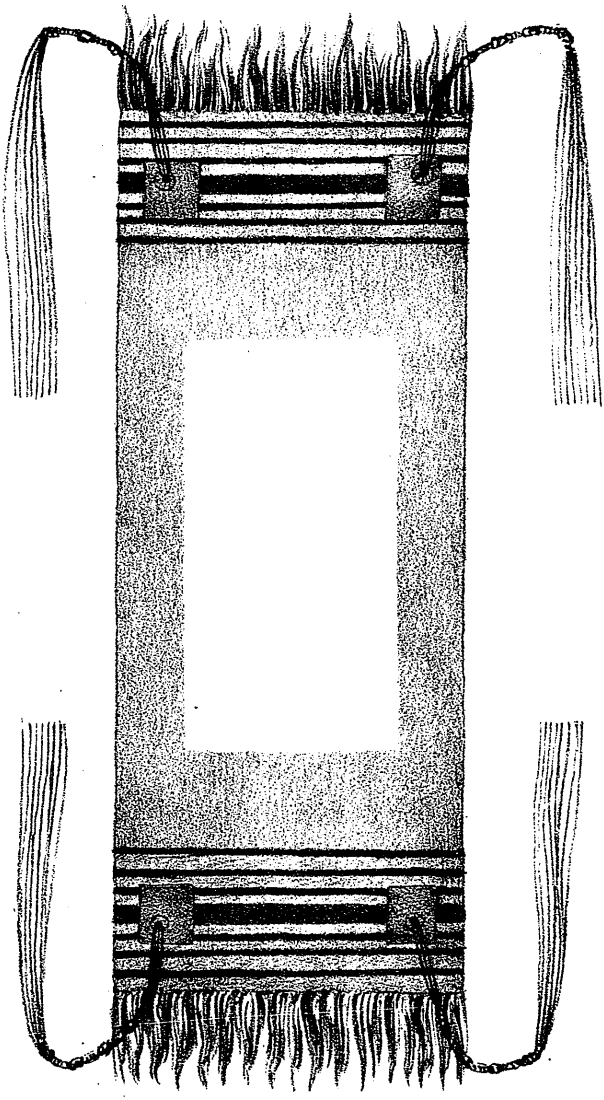
The above remarks refer to טליתּ גדול *Talith Gadol*, or *Great Talith*, (see plate 3); but there is another Talith which is called טליתּ קטן *Talith Katon*, i. e. *Little Talith*. According to the institution of the Rabbies the Jews are obliged to wear fringes the whole day; but in order to avoid the odium and ridicule likely to be incurred by the singularity of appearance in such a dress as the Talith Gadol, they use it only at prayers, either in the synagogue, or at home, if prevented from going to the synagogue. In order, therefore, that they may fulfil the injunction of wearing fringes the whole day, (which were designed to remind them of God's precepts, not only during prayers, but all the day long), they have another kind of vestment for that purpose, called by some *Talith Katon*, or *small vestment*, (for it is very much smaller than the other), and by others ארבע כנפותּ *Arba Canphoth*, or *four corners*. It consists of two quadrangular pieces generally of wool, the same as the Talith Gadol, joined together by two broad straps, and a space left sufficient for the head to pass between, exactly like a Popish scapular, (compare plates 4 and 5). From each of the corners hangs a fringe of the above mentioned description, so that the wearer may act according to the tradition of the Rabbies; namely, מחזיר שתי ציצית לפניו ושתים לאחריו כדי שיהיה מסובב במצות " Two fringes are to be turned in front, and two at the back, in order that the wearer may be surrounded by precepts."

This *Talith Katon* is worn constantly; some Jews make it into the shape of a waistcoat, or jacket, and use it as an inner garment. The Talith Katon, as worn by the Jews in Poland, Russia, and Jerusalem, is very long, and so made as to present the fringes to their view (although it is used as an inner garment) and thus remind them of God's commandments; but the Jews in England are very careless in their observance of the precept of the Oral Law, which imperatively enjoins that the fringes should be

visible. They wear them in such a way as not to be visible at all. (See plate 4.)

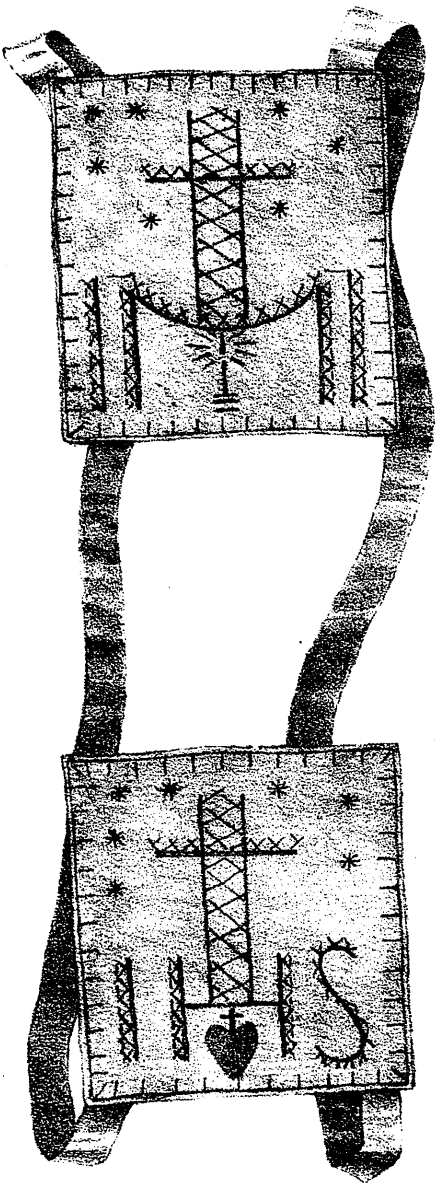
We may well ask, what do our brethren in England say who agree with the writer of the article in the "Voice of Jacob," (Nos. 19—23,) "Is the Oral Law of Divine origin, and, therefore, binding upon the Jews?" Do they as boldly assert as the writer, when speaking of the Oral Law, "To us, they [i.e. traditions] are the fence, they are the safeguard which prevents the distraction of our religion," whilst they themselves neglect the majority of the laws which are Oral? As my intention is not to refute the trifling arguments of the writer of the above mentioned article, I refer my reader to the numbers of that periodical, which will be found too vague to stand long. It is rather singular that the writer does not attempt to refute in it Wagenseil's '*Tela Ignea Satanæ*,' Eizenmenger's '*Endeckung der Judenthum*,' or Dr. M'Caul's '*Old Paths*.' The writer in the "Voice of Jacob" cannot pretend that these eminent authors are unworthy of his notice on account of their ignorance of Hebrew, although he refused to answer a pamphlet of 65 pages, on the ground that the author of it, "one of themselves," was not sufficiently acquainted with Rabbinical literature.

PLATE 4.



THE SMALL TALITH.

PLATE 5.



THE POPISH SCAPULAR.

CHAPTER IX.

The Rabbinical Talith bears a close affinity to the Popish scapular, in its supposed virtues.

THERE are as many absurd doctrines and superstitious and profane fables connected with the *Talith* as with the *Popish scapular;* it may well be called a Rabbinical scapular.

The two vestments, i.e. the *Talith Gadol* and *Katon*, are very distinct from each other; yet the essential difference is not revealed to all, but to the great Cabalists alone; as will be seen from the following quotation* from the writings of *H'A'ri*, (a great Cabalistic writer,) which

* This, and the numerous quotations already referred to, will furnish my reformed brother with ample matter to make his assertion good, that the religion of the Oral Law is connected with a multiplicity of mysteries; and very frequently profane ones; while at the same time I most solemnly protest against that false charge brought against my brethren, that they use Christian blood in their Passover; and as a proof of my firm conviction that this charge, so often brought against them, is a foul and satanic falsehood, I, together with 59 of my converted Jewish brethren, thankfully and zealously embraced the opportunity of protesting against it in 1840, when that columny was revived. See Dr. M'Caul's "Reasons for believing that the charges lately revived against the Jewish People are baseless falsehoods;" which was dedicated, by permission, to Her Most Gracious Majesty the Queen. See also "Jewish Intelligence," August, 1840. I mention this because the writer of the article, "Is the Oral Law of Divine origin?" found fault with a reformed brother of his who stated that the authoritative books of the Jews contain mysteries, and supposes a Christian might be led to think that they really use Christian blood from such an expression.

is also quoted in Epshtein's Prayer Book: וידוע לבעלי הקבלה סוד טלית גדול וסוד טלית קטן המה בחינות שונות זה מזה כרחוק מזרח ממערב וסוד טלית גדול הוא במעלה יותר הרבה מן טלית קטן מ"מ סוד טלית קטן הוא ג"כ דבר גדול עד מאוד כי עי"י לבישת טלית קטן נעשה גופו מרכבה לשכינה דוגמת החיות הקודש הנושאים את כסא הכבוד: ודע למבין בזה כי כל אחת תקון הוא בפני עצמו וכן עי"י ברכה של כל אחד מהם מתקן בו דבר גדול: "It is well known to the Cabalists that the respective mysteries of the great and small Talith are as different from each other in their virtue as the east is from the west. The mystery of the *Talith magnum* is in virtue far greater than the *Talith parvum;* still the mystery of the small one is also extremly great; for by putting on the Talith Parvum the wearer's body is made a chariot for the *Sh'chinah*, like the sacred creatures who bear the throne of glory; but it is sufficient for the searcher into those things to know that each is a different performance, and that through the different blessings [attached to the use of each garment,] he accomplishes a great object." Now, I appeal to the writer of the above mentioned article, "Is the Oral Law of Divine origin, and, therefore, binding upon the Jews?" does not such a dogma deserve all the "expressions of abuse" which the writer of the little pamphlet, himself a Jew, has bestowed upon the Oral Law? Are the expressions, "absurd, arrogance, caprice, dark-minded despotism, folly, iniquitous insensibility, misrepresentation, nonsense, oppressive perversion, quibbling, ridicule, sacrilegious sophistry, superstition, tyrannical, wicked," &c. &c. (See "Voice of Jacob," No. 19,) too extravagantly bestowed on the Oral Law? Every serious investigator could not but pronounce them thus; indeed nothing approaches nearer to modern Judaism than Popery; on the foreheads of both the mystery of iniquity is inscribed in characters of blasphemy. If the writer of the above article were pleased to make a

distinction between *Christianity* and *Popery*, he would remain destitute of even a single characteristic, according to his way of reasoning.*

* In order to make this remark intellegible to my readers, I will quote the writer's own words, as found in the *Voice of Jacob*, No. 21: "But before we enter on this subject, we must first ascertain what parts of the Law constitute the characteristics by which our religion is so strikingly marked, as to be distinguished from all other religious systems; and if, after we have pointed out these peculiar characteristics, we can shew that obscurities affect passages which treat of these constituents of Judaism, then the opponents of the Oral Law cannot maintain that the right understanding of such passages is of no importance to our religion, since no one can attempt to deny that characteristics must constitute an essential part of that law to which they belong. The contents of the תורה *Torah* (i.e. the Law) refer, either to historical facts, metaphysical truths, and moral principles, or to ceremonial enactments. The historical part being of no importance to our subject, we pass it by. By metaphysical truths we understand these communications of the Almighty, which refer to things, the inquiry into, and the elucidation of which, form the object of that philosophical doctrine called metaphysics, such for instance, as the Unity of God, His qualities, &c. This part of the Law, and especially that which relates to the Unity of God, has been, and is still, regarded by many as its peculiar characteristic. This position, however, cannot stand the test of reasoning. The Unity of God, though no doubt a fundamental doctrine of Judaism, does not particularly characterise it, since it must be admitted that the Mahometans are as strictly Unitarians, as the Jews. Mahometanism is not less imbued with this doctrine than Judaism; and all the consequences resulting from an adherence to it, are not less scrupulously regarded by Mahometans than by the Jews. It is evident, therefore, that a feature which is the property of two religions, can by neither of them be claimed as its peculiar trait. The same remarks apply to the moral principles of the Torah. Whilst Mahometanism drew from the Torah the doctrine of the Unity of God, Christianism borrowed from it all those moral precepts which constitute the chief merits of that offspring of Judaism. The precept "Love thy neighbour as thyself," the pith of all morality, is not less earnestly inculcated by Christianism than by Judaism. When, therefore, we find the distinguishing characteristics of our religion, neither in its metaphysical truths, nor in its moral enactments,—where else are we to look for them? Decidedly to that part of the Torah which

We will now briefly consider how these garments are used. The *Talith Parvum* must be put on immediately after they awake from sleep; for it is unlawful to go 4 cubits' distance without fringes, according to the Rabbies; to which conduct very great merit is attached, as will be seen from the following quotation from *Shulchan Aruch:* יזהר האדם שלא ילך ד' אמות בלי מלבוש של ציצית כי זה סגולה גדולה לטהר הנשמה: ושורה עליו רוח טהרה וקדושה המסייע אותו לכל דבר שבקדושה: "Every man is to take care not to walk 4 cubits' distance without some vestment of fringes, for this is a great means to cleanse the soul, and a spirit of purity and sanctity rests upon him which helps him forward in every sacred thing;" which is another characteristic of the scapular. And whenever the Jew is about to put on any vestment of fringes, he has to say, הנני מוכן את גופי להתלבש במלבוש של ציצית "Behold, I prepare my body to be clothed with a vestment of fringes;" and whilst he is in the act of putting it on, he offers up the following thanksgiving, ברוך אתה יהוה אלהינו מלך העולם אשר קדשנו במצותיו וצונו על מצות ציצית "Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy precepts, and hast given to us the precept of fringes."

The *Talith Magnum* is worn only during Prayers above

relates to the mission, for the performance of which the Almighty has chosen *Us* as his peculiar people, and has vouchsafed to us a revelation [i.e. the Oral Law] whose recognition alone can secure happiness to mankind." Now we may, without violation of truth, make use of our writer's expression against his antagonist, "We might content ourselves with not pulling down houses of cards, which must eventually fall of themselves;" for by a slight investigation we shall find Popery as well claiming an Oral Law as its characteristic; for Popery says, "The Tradition of the Fathers, and decrees of general councils are to be received as authoritative and binding." According to our writer's hypothesis, modern Judaism has no distinguishing characteristic at all, for an Oral Law "is a feature which is the property of two religions, and, therefore, can by neither of them be claimed as its peculiar trait."

the clothes, the reason for which custom is given in page 69; but before it is put on a prayer is offered up, the purport of which is to implore the Almighty that the performance of this single precept should be equivalent to the performance of all the 613 precepts. It runs thus: רבונו של עולם גלוי וידוע לפניך שרצוני לעשות רצונך ולקיים בל המצות שכתבת בתורתיך ולהזהר בכל האזהרות שהזהרת בתורתיך: יהי רצון מלפניך יהוה אלהי ואלהי אבותי שתהיה בעזרי שאוכל להזהר שלא אעבור היום ובכל יום על אחת משס"ה מצות לא תעשה: ושאוכל לקים היום ובכל יום כל מצוה שיזדמן לפני כרמ"ח מצות עשה ומה שלא אוכל לקים תצרף מחשבתי המובה למעשה ויחשב לפניך כאלו קיימתי אותם במעשה ועל ידי זה תעשה לבוש רוחני לנפשי רוחי ונשמתי לרמ"ח אברים הרוחנים ולשס"ה גידים הרוחנים ובזה יהיה לי חלוקאדרבנן בעולם הנשמות בגן עדן ולהתלבש בהן בתחיית המתים לעולם הבא " Lord of the Universe, it is revealed and known to Thee, that my desire is to do thy pleasure, and to perform all the precepts which Thou hast written in Thy law, and to attend to all the warnings, which Thou hast denounced in Thy law. May it please Thee, O Lord my God, and the God of my fathers, that Thou mayest be my helper, that I may be prevented from transgressing, either to day, or any day, even one of the 365 precepts of prohibition; and that I may be enabled to perform to day, and every day, every precept that may happen to come in my way of the 248 precepts of commandment.* And as for those which I cannot perform, may my good will be taken as a deed, and may it be considered with Thee as if I had actually fulfilled them; and that it may be made, through my fulfilling this precept, a spiritual garment, for my soul, spirit, and breath, for my 248 spiritual members, and for my 365 spiritual veins; that through it I may have a Rabbinical mantle in the world of spirits, in the garden of Eden, and be clothed in it, at the resurrection of the

* The 613 precepts are thus divided, see introduction to the 613 precepts.

dead, in the world to come." This is another illustration of the Apostle's testimony, "That they have a zeal for God, but not according to knowledge." May the Lord hasten the promised time, when it will be rightly directed.

Before the blessing is uttered, it is always necessary that the fringes should be examined,* whether they are all right. It is also requisite that the threads of the fringes should be separated from each other; for, according to the Cabalistical writings, every thread represents a great hypostasis and is as a separate light; but when the fringes are mixed up, it is tantamount to mixing the hypostasis and the lights with each other, for which the wearer is liable to be punished severely. The Cabalists made a sign for that purpose, viz. the Hebrew word ציצית, from the letters of which they form the following sentence, צדיק יפריד ציציותיו תמיד "The righteous man separates his fringes always." (See rule 1st, page 13.) Whilst the fringes are being examined, the following is repeated with peculiar gravity: ברכי נפשי את יהוה יהוה אלהי נדלת מאד הוד והדר לבשת עטה אור כשלמה נוטה שמים כיריעה: הריני מזמן את גופי להתעטף בעטופה דמצוה לשם יחוד קודשא בריך הוא ושכינתיה בדחילו ורחימו ביחודא שלימא בשם כל ישראל: הרני באתי להתעטף אותי בטלית של ציצית לקים מצות בוראי ככתוב בתורה ועשו להם ציצית על כנפי בגדיהם לדורותם ונתנו על ציצית הכנף פתיל תכלת כי תכלת דומה לים והים דומה לרקיע והרקיע דומה לכסא הכבוד וכשם שאני מתעטף גופי בציצית כך תתעטף נשמתי רמ"ח אבריה ושס"ה גידיה באור הציצית העולה תרי"ג וכשם שאני מתכסה בטלית בעולם הזה כך אזכה לחלוקא דרבנן ולטלית נאה לעולם הבא בגן עדן ועל ידי מצות ציצית תנצל נפשי וגופי ונשמתי ותפילתי מן החיצונים והטלית יפרוש כנפיו עליהם ויצילם כנשר יעיר

* The fringes are liable to become worthless, or as it is called by the Rabbies פסול *Pasul*, when 2 threads out of the 8 are torn off, even from one corner fringe only; and if a blessing is pronounced on a *Talith* when it is *Pasul*, the utterer is guilty of taking the Lord's name in vain.

קנו על גוזליו ירחף ובכן באתי אני להוסיף קדשה בעליונים ולטהר הערות וכל הפגימות שעשיתי בעיני ובידי ובגופי בעולם הזה "Bless the Lord, O my soul: O Lord my God, Thou art very great; Thou art clothed with honour and majesty; who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain. Behold, I prepare my body to cover myself with a commanded covering for the only sacred and blessed name and His *Sh' chinah*, with fear and love, with perfect unity in the name of all Israel. Behold, I come to cover myself with a vestment of fringes, to perform the precept of my Creator, as it is written, 'That they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of their borders a ribband of blue.' For blue is like the sea, and the sea is like the sky, and the sky is like the throne of glory; and as I am covering my body with fringes, so may my soul, its 248 members, and its 365 veins, be covered with the light of the fringes which amount to 613; and just as I cover myself with a *Talith* in this world, so may I merit a Rabbinical mantle and a beautiful *Talith* in the world to come, even in the garden of Eden; and may my soul, body, spirit, and prayer, be delivered from the external ones [i.e. the devils, who are generally denominated thus by the Rabbies] on account of the precept of the fringes. And may the *Talith* spread its wings over them, and save them, 'as an eagle stirreth up her nest, fluttereth over the young.' I come, therefore, to increase sanctity amongst the celestials, and to purify all wickedness and all blemishes that I have committed with my eyes, hands, and body, in this world."

I will quote only a few lines from the "Book of the Scapular," and will leave the reader to judge whether there be any analogy between Popish Christianity and Rabbinical Judaism. "The singular prerogatives of this holy confraternity of the *scapular*, above all others, are,

first, that it is not a human invention, but as the Divines say, '*de jure divino*,' having its institution immediately from heaven. Secondly, that it is favoured with the singular protection of the Queen of Heaven, who is the patroness and advocate of this confraternity. Thirdly, that it hath the promise of eternal salvation. Fourthly, it avails much to abbreviate the expiating flames of purgatory. Finally, ever since its first institution it hath been favoured by Almighty God with many graces and miracles, insomuch that by means of the sacred scapular, the sick have been frequently restored to their former health, persons bewitched and possessed of the devil, have been delivered; women in travail have been miraculously assisted. Briefly, it is known by daily experience, that the scapular is a sovereign preservator and remedy against all the evils of this life, both spiritual and temporal; in so much that the devils many times have been heard to howl and cry most miserably, 'Woe to us by reason of the sacred scapular of the Blessed Virgin Mary on Mount Carmel.'" Here we see a striking similarity in the superstitious "fables," which have been "cunningly devised" both by Jews and Papists to show the peculiar sanctity of the *Talith* and the *Scapular!* How forcibly are we reminded of the prediction of St. Paul, in his 2nd Epistle to Timothy, (4. 3, 4,) "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Baal Haturim, with his usual fertile imagination, makes the following remarks on Num. 15. 39. אמר הקב"ה אני רוצה שתהיו מעוטפים כמלאכים לבוש הבדים: וכאשר ראיתי אותי מעוטף לכן צוה בתכלת שרומזה לרקיע ולכסא הכבוד: ציצית בא"ת ב"ש בגימ' שלה כמאי: ציצית בגימ' צדקות ובגימ' נשרים: לומר מי שהוא חדר במצות ציצית זוכה ורואה פני שכינה: דכתיב אני בצדק אחזה פניך: חובה למה שנאמר ואשא אתכם על כנפי נשרים: "The Holy and Blessed One said, My desire is that you should be dressed like the angels who are

clothed in linen, and as thou hast seen Me dressed; and on this account He commanded blue, which is a colour like to that of the sky, and the throne of glory. *Tzitzith*, *fringes*, according to *At Bash Guimatria* is numerically equal to *Kisee*, *my throne*,* alluding to the throne of glory; *Tzitzith*, *fringes*, according to the ordinary *Guimatria* is the same in number as *Tz'dakoth*, *righteousness*, and also as *N'sharim*, *eagles*; which is as much as to say, Whosoever is careful in the observance of the precept of fringes, merits to behold the presence of the *Sh'chinah;* as it is written, "As for me I will behold thy face in *righteousness*." He likewise merits that which was said, "And I will bear you on *Eagles*' wings." I deem this in some degree worse than the superstitious fable of the scapular. Alas! how many passages of God's word have been perverted and corrupted by the Jews in connection with the Talith and Fringes. We have strong reasons for supposing that poor Simon Stock was a Jew forced to embrace Popery, (as he lived at the time when England was popish, and turned the sword into a preacher, whose watchword to the Jew was death! or the cross!) and he being desirous of having something like the *Talith*, pretended that he received from the Virgin Mary the sacred scapular, to which many meritorious privileges were supposed to be attached, very much resembling those of the *Talith*.† We may

* By rule 6th, page 16, ציצית is equivalent to כסא i.e. 91.

† The most intolerable claim of the Scapular to be of Divine institution is thus asserted in the Scapular Book, "As he (i.e. Simon Stock) was upon his knees in the Oratory, the most Glorious Virgin environed with celestial splendour, in the company of many thousands of angels appeared to him, and, holding the sacred scapular in her hands, said to him these words, "Receive, most beloved son, the scapular of thy order, a sign of my confraternity, a privilege both to thee and all Carmelites, *in which he that dieth shall not suffer eternal fire;* behold *the sign of salvation;* a safeguard in danger, *the covenant of Peace*, and everlasting

here observe that converts from one superstitious religion to another generally pretend to be favoured with some extraordinary vision. We read lately of such an instance in the person of M. Alphonso Ratisbone. (See "Jewish Intelligence," for July, 1842.)

After having examined the fringes, and rehearsed the prayers alluded to, the head is to be wrapped up in the *Talith*, and the following benediction to be repeated: ברוך אתה יהוה אלהינו מלך העולם אשר קדשנו במצותיו וצונו להתעטף בציצית: "Blessed art Thou, O Lord our God, King of the Universe, who hath sanctified us with Thy Spirit, and commanded us to be robed with fringes." After having repeated the blessing, the face is uncovered, and another mysterious ceremony is performed, as described by the immortal *H'Ari*, אחר שביך על מליח גדול יקח הטליח שבצד ימין עם הב' ציציות וניחם על כתף שמאל ויעמוד כך כדי הלוך ארבע אמות כדי שיהיו כן ד' ציציות בצד שמאל חזוא ע"פ סוד: "After he had blessed God over the *Talith magnum* he should take the *Talith*, which is on his right side, with the two fringes, and put them on his left shoulder, and stand thus as long as it would take to walk four cubits, that thus the four fringes may be on his left side as well; and this performance is by reason of a mystery." How thankful should we be for the religion of our Saviour Jesus Christ to which agree the words of Moses and the Prophets; a religion which is exempt from all such pretended mysteries as belong to modern Judaism!

The Talith is to be on the head, especially that part where the *Atarah* is put on, from the commencement of morning prayers until the end. (See plate of the Polish Jew.) The English Jews, however, who are always striving to conform to the fashion of the world, have their *Talith* made like a scarf, and throw it over their shoulders,

alliance.' Having said these words, she left the sacred habit in his hands, and vanished. This happened on the 16th day of July, A.D. 1251, in the Carmelite convent, Cambridge."

ENCLISH JEW

at his prayers in the Synagogue.

(just as the ladies wear their scarfs,) during their morning prayers, with the greatest carelessness. (See plate of the English Jew.) The Rabbies denounce such persons as apostates, and stigmatize them with the wicked character of Jeroboam, the son of Nebat. The following is their opinion concerning such: ואותן המשליכין הטלית מעל ראשם אחר ברכתם ומתפללים בלתי עטיפת הטלית על הראש עליהם נאמר ואותי השלכת אחרי גוך: "But with respect to those who throw the Talith off their heads after asking the blessing, and who pray without covering the head with the Talith, of such was said, 'and hast cast me behind thy back.'" (1 Kings 14. 9.)

There is in the Jewish daily Prayer Book one part called קריאת שמע *K'riath sh'ma*, to which the Rabbies attach great importance, and not a few mysteries. It is composed of certain passages of Scripture relative to the Phylacteries, Fringes, and the M'zuzah, viz. Deut. 6. 4—9; 11. 13—21; Num. 15. 15—41. (This is the order as placed by the Rabbies.) Before they come to the *K'riath sh'ma* there is an excellent little prayer for their ingathering from the four corners of the earth.* When they come to that prayer, they collect the fringes from the four corners of the *Talith*, between the little finger and the next to it, and hold it opposite to the heart, in supposed accordance with the injunction in Deut. 6. 6, "And these words which I command thee this day shall be in [or upon] thine heart;" and they are held so during the repetition of the *K'riath sh'ma*. When they come to the passages, "And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes,"

* The prayer runs thus: "And bring us in peace from the four corners of the earth, and lead us safely to our land; for Thou art a God working salvation, and Thou hast chosen us from every nation and tongue, and Thou hast drawn us near to Thy Great Name for ever with faithfulness; we give thanks unto Thee, and are united unto Thee with love. Blessed art Thou, O Lord, who chooseth His people Israel through love."

they touch both Phylacteries, and kiss their hands in the place where they touched the Phylacteries; and whenever they repeat the word ציצית *fringes*, they touch their eyes with the fringes, and then kiss them. Perhaps the reader will be able to fancy the ludicrous sight of a synagogue full of Jews, sometimes of thousands, all at once engaged in kissing their fringes; better than I am able to describe it. The reason, which the Rabbies give for the kissing, is, כדי לחבב את המצוה "To love the precept." Here again we see a great affinity between Popish Christianity and Rabbinical Judaism. Popery enjoins its votaries, "kiss the crucifix, and exalt it every where; yet pretend that you do not adore it, but Him who died on it." Rabbinism likewise enjoins its votaries "to adore, kiss, and love the Phylacteries and Fringes; but not as if they were worshipping them, but as it were to shew respect to the Giver of them. I must confess, however, that I find in it a selfish motive as well: for the Cabalists write, המעביר תמיד ציציותיו על עיניו לא בא לידי סמיות עינים מהר "Whosoever passes his fringes continually upon his eyes, does not come soon to blindness." The great Cabalist H'A'ri teaches thus, גם ההסתכלות הוא טוב להסיר ממנו כעס שהוא מנין כנף "Even to look at them is beneficial to remove כעס *anger;* for it is the same in number as כנף *corner*." Indeed after a very serious investigation we must come to the conclusion that modern Judaism has nothing to do with Moses and the Prophets, but is complete Popery; and however 'hateful,' however 'irritating a reproach,' the word "Idolaters," may seem 'to an Israelite,' it is still an undeniable fact, that modern Jews, especially those addicted to the forms of the Rabbies, (who are almost all), are not worshipping the true God; but, as I have already shown, and will yet show, 'a being of their own imagination,' and were therefore justly styled by the uncompromising and zealous servant of God (the Rev. H. M'Neile) "Idolaters;" and every real friend of the true God, and His ancient

people, the Jews, must re-echo the sentiments of that dignified divine, who proved himself a faithful and unaffected friend to Israel indeed,—"It is God-like love to tell them plainly the dreadful situation in which they are placed; and it is God-less liberalism to act a contrary part."

Strange to find, however, there are good and pious Christians, who profess to love the Jews, and would yet conceal from their view, their precarious state for fear of hurting their feelings, and would even insist, that the converted Jew, who is taught by the Spirit which giveth life, and not by the letter which killeth, should still wear the fringed garment, (See *Christian Lady's Magazine*, for May, 1843, p. 438—447,) which the Rabbies have so adulterated, that it must have become an abomination in the sight of God. We know of a truth, that the Lord does not delight in the performance of ceremonies which became abused, though He himself ordained them. Thus we find, "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand to tread my courts?" (Isa. 1. 11, 12.) Now we find all these ordained in the law of Moses by God Himself, in the most unequivocal terms, but, alas, the children of Israel deviated from the right motive, and the giver abrogated it, and promised a new covenant, for the old they did break. The scriptural Church of England adopted the same measure with regard to ceremonies: "Some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition,.....which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away and clean rejected."

After service the members of the Talmud association resort to the בית המדרש college in their Talith and Phylac-

teries to read the Talmud,* and the rest of the Jews put off the *Talith*, and return home to their respective occupa-

* Since very little is known about the different societies existing amongst the Jews, it will be desirable to give a short sketch of a few of them, especially of the literary ones; for besides their many benevolent societies, which are highly commendable, (for every one at all acquainted with the Jews must acknowledge that their national character is generous and warm hearted,) they have numerous literary societies, a few of which I will endeavour to describe.

The first and most important is the *Babylonian Talmud Society*; designated חברה ש'ס *"Chevrah Shas,"* whose object is to study, and to promote the study of the Talmud. All the members constituting this society are first-rate Talmudists, and most respectable. The following are a few of its rules.

No one can be admitted into this society unless he is able to read the Talmud with facility, and understand it thoroughly; he must also be recommended by members; his character must be blameless; and he is required to pay a certain sum into the treasury. During the first three years he is considered a junior, or as he is called by them שמש *Shamesh*, i.e. *Steward:* he has no vote; but is required to carry out notices for convocations, to collect subscriptions, &c. All, whether rich or poor, must observe these rules. At the expiration of three years, he is to pay another sum of money, and to make a feast for the members of the association, and he then becomes a lawful member. If the candidate for admission happens to be the son of a senior member, he is entitled to certain privileges. Every member must be an annual subscriber; with which subscriptions schools are established, books bought, and poor Talmudic students clothed, &c.

Every member must read a folio every morning; after public morning prayers all the members are required to meet in the *Beth Hamedrash*, or college, (which is generally near the synagogue,) and to read it together; but as some are occasionally prevented from attending public service, they must read it by themselves at home; but as many of them as attend the synagogue, immediately after service retire to their college in their *Talith* and *T'phillin*, and read it, and discuss it together. They attempt to reconcile many glaring contradictions, and unfounded assertions; a great deal of ingenuity and acuteness is displayed, and thence arise numberless disputes. Of these disputes they are passionately fond; and it is an object of their highest ambition to defend their own tenets, and attack those of their opponents. All those Talmudists are capable of

tions. It would be considered a heinous crime to enter a burying place with the fringes visible, and no less impious

reasoning powerfully upon any subject with which they are acquainted. The Chief Rabbi always presides, and is umpire, to avoid endless controversy; for there are sometimes a hundred together, and sometimes a great many speak at once. At the conclusion of a treatise, (for Talmud consists of 36 treatises,) every member must be present; then is a time of rejoicing; they provide wine and biscuits and partake of them immediately after the conclusion. The Patron deliveres a lecture, shewing the connection between the treatise just finished and the following one. If it happens to be on a fast-day, the fast is made null and void, and they are very ingenious in arranging the readings in such a way as to make them end on a fast-day. Once in seven years the whole of the Talmud is concluded; when a grand feast takes place, which is a day of great rejoicing. Rabbies are invited from different places to attend; for its conclusion varies in their respective towns; a great many honours are conferred on such as have distinguished themselves in discovering something new, or in appearing to reconcile some really irreconcileable statements.

The Babylonian Talmud is more studied than the Jerusalem Talmud. They were compiled by different Rabbies at different periods. The following is a brief view of their origin.

After the destruction of Jerusalem, and the awful calamities which befel the Jews in Alexandria in the second century, Jewish learning found a retreat partly in Judea, and partly on the borders of the Euphrates. The learned Jews of Judea established a school at Jamnia, which at a subsequent period was removed to Tiberias, over which the descendants of Hillel presided in lineal succession, under the title of נשיא *Nasie*, or *Prince*. About the beginning of the third century, i.e. about A.D. 230,* Rabbi Jehuda then being *Nasie, or Prince*, (who is also called רקדוש the Saint,) compiled the משנה *Mishnah* from the opinions of 170 Rabbies. About a century afterwards, a disciple of his, Rabbi Jehochanan by name, the Principal of a college at Tiberias, in Judea, compiled the various opinions of about 200 learned Rabbies, explanatory

* It would be worth while to attend to the dates, for it is a remarkable fact that the Jewish Rabbies ran parallel with the Christian Rabbies into superstition; for instance, in the same century when Rabbi Jehuda compiled the *Mishnah*, the renowned Origen, by his unhappy method of interpreting the Scriptures, opened a secure retreat for all the errors that a wild and irregular imagination can produce.

to enter within 4 cubits of the place where a dead person lies; for which notion the Rabbies assign the following reason.

of the *Mishnah*, which is called *G'mara*, or *completion*; for though the *Mishnah* was perspicuous to the superior understanding of Rabbi Jehuda, it was hardly intelligible to the majority of readers; Rabbi Jehochanan added therefore the *G'mara* to the text of the *Mishnah*, and denominated it תלמוד ירושלמי the *Jerusalem Talmud*. About the same time Martin, Bishop of Tours, had the audacity to maintain that the Emperor is inferior in dignity to one of the Presbyters.

The Jews, who settled on the borders of the Euphrates and Tigris, established three schools there; one at Nahardea, another at Pumbeditha, and a third at Sura; all in the dominions of the Kings of Persia. These Persian, or as they were commonly called, Babylonian schools, would not at first subscribe to Rabbi Jehochanan's productions. In the sixth century, or about A.D. 512, therefore, Rabina and Rab-Ashi compiled the opinions of about 1300 of their learned men, (who were far more numerous than those of Judea,) which is also called *G'mara*, or completion, and added it to the *Mishna* (as it was admitted by all) and designated it the תלמוד בבלי *Babylonian Talmud*, and very properly so, for it is an extraordinary *Babel*, or most inconceivable mixture of political economy, ethics, a little astronomy, logic, metaphysics, jurisprudence, allegories, and fables of the most ridiculous and contemptible nature, &c.; whilst at the same time it contains many valuable truths, and many other subjects worthy of attention. Every thinking Talmudist must own that Rabina and Rab-Ashi made a very unhappy selection. This is a great deal more extensive in its materials, and also more studied than the Jerusalem Talmud.

In the same century the Roman Pontiffs, struggled hard for universal dominion, the Benedictine order arose, Evagrius wrote a fabulous Ecclesiastical History, and Gregory wrote his epistles and dialogues, in which he manifests a most shameful and superstitious weakness, and an extreme aversion to all kinds of learning. Ennodius, a Bishop of Ticinum, now Pavia, disgraced his talents, and dishonoured his eloquence, by his infamous adulation of the Roman Pontiff, whom he elevated above all mortals. Isidore, Bishop of Seville, wrote his commentary, a specimen of which we gave in page 22. To these may be added the writings of heretics that distracted the Church at that period.

Having thus given a bird's eye view of the origin and progress of Jewish tradition, the reader will be able to form some idea how the Talmud came to have such authority, how the system arose and how it

"It would be mocking the dead, who are incapable of performing the precepts which the Lord has enjoined; and it is

gained the immense influence which it now possesses, by viewing and comparing the authority, and immense influence which the writings of the Christian fathers of that period possess over the deluded votaries of the Church of Rome.

The second literary association is called חברה משנה *Chevrah Mishnah*, or *Mishnah* Society; into which inferior persons are admitted; because it is considered much easier than the Talmud. It is conducted on the same plan, only with less pomp. The members of this society, who happen to be members of the Talmud society, read the appointed chapter in Mishnah before morning service. In fact, every member of the Talmud society is a member of the Mishnah society. As Mishnah is a great deal less than Talmud, it is concluded once in three years: so that in every Beth Hamedrash in Poland are to be seen two large tables at each end of the room, crowded with Jews, who study those books in their Talith and T'phillin, and display much earnestness. Some poor Jews, who are rather ignorant, sit by them, and listen to the explanation; so that some instruction is afforded to the poor and ignorant. When a rich Jew dies he sometimes leaves a legacy for poor but learned men; that every morning during a whole year they may read in his behalf a chapter in the *Mishnah*, which, he thinks, will alleviate his tortures in purgatory; for Talmudic Jews firmly believe in a purgatory; according to their opinion even the most righteous Jew must lie eleven months in purgatory.

The third literary association is called חברה עין יעקב *Chevrah Ain Yakob*, or Ain Jacob society, also designed for promoting the daily reading of that book which is called אגדות *Agadoth*. It consists of all the allegories, absurdities, fables, indecencies, and wonders found in Talmudic lore. Mr. Finn, in his Sephardim, rightly styles it "one of the most trashy, and cumbrous impositions that ever depraved a nation's intellect, or undermined their moral principles, not superior, if equal to the Koran, and only one step above the legends of Hindoo Brahmins: containing, indeed, a few spangles of gold, the relics of a pure tradition, but the greater part being of base metal and encrusted with a poisonous oxide." If the Rabbi who took the trouble to extract all the above mentioned articles, had published an edition of Talmud without them he would indeed have wrought a good work; for Talmud purified from these abominations would certainly present a noble specimen of Hebrew literature.

Maimonides was very anxious to have them all abolished from the

written (Prov. 17. 5.) 'Whoso mocketh the poor reproacheth his Maker.'" If any Jew happened to enter a burying-

Talmud. Had he but braved the displeasure of our Rabbies more firmly, he would have certainly written against these absurdities, but he has not left us in the dark after all concerning his opinion of these *Agadoth*. In his *Moreh N'bochim*, or "Guide to the Perplexed," we find the following passage as an excuse for not explaining them: "And if one of the many foolish Rabbies reads these histories and proverbs, he will find an explanation not necessary; for to a fool every thing is right, and he finds no difficulty anywhere. And if a really wise man reads them, there will be but two ways in which he will consider them. If he take them in their literal sense, and think them bad, he will say, This is foolishness, and in so doing, he says nothing at all against the foundation of the faith." He also wrote to Rabbi Joseph, "Beware of wasting time in the exposition and laborious poring over the G'mara; for I have read much therein, and drawn from it but little profit." No wonder, therefore, that the writings of that truly learned man were often condemned to the flames; but it is rather surprising that he is now held up as an advocate for G'mara, (see "Voice of Jacob), though Talmud expressly pronounces that "those who reject the Agadoth, as did Zadok and Baithos, are deniers of the law, and as such are condemned on account of the greatness of their wickedness and sin for ever, even for ever and ever."

It is most distressing to see crowds of aged Jews sitting in the *Beth Hamedrash*, and reading the Agadoth, thinking that thereby they do God service. The members of this society are generally to be found reading it about half-past two o'clock, P.M. It is the reading book of aged Jews who are no longer able to join with the young men, whose mental capacities are in their vigour, in discussing difficult subjects contained in Talmud; for Ain Jacob is considered light reading. It is a book which might be classed with *Tom Thumb*, or *Jack the Giant Killer*. A great number of tradesmen get poor young students to read it with them. The rules of this society are somewhat similar to those of the two former.

The fourth association is termed חברה מקרא *Chevrah Mikra*, or *Scripture Society*; its object is to read the Scriptures together daily at the *Beth Hamedrash*. The appointed hour is before public evening prayers; it is conducted by a very learned man, who reads aloud, and all the members listen with profound attention; there is no disputing here, but every thing is in perfect order. Questions are asked, but in a spirit of humility. The commentaries employed for that purpose are those of Rashi, or Jarchi, Kimchi, Aben Ezra, Abarbanal, M'zudoth David, &c.

place inadvertently with his fringes uncovered, he is obliged to confess it among other crimes; the Rabbies have

The members of this society have a profound knowledge of the Scriptures. Since the "London Society for promoting Christianity amongst the Jews" began to accommodate the Jews abroad with cheap copies of the Old Testament free from all the above commentaries, there is generally to be found in every large town inhabited by Jews in Poland and Russia, a society of young men called חברה ת"נך *Chevrah Tanach*, whose object is to read the Bible without any comment; for which purpose these young men have a room for themselves; for the Beth Hamedrash would not be allowed for that purpose. All these young men are sceptical about the Rabbinical oracles, and it is most probable that the present movements amongst the Jews, and the cry for reformation, and "no Rabbinism," owe their existence, under God, to the London society, in giving free course to the oracles of God amongst the Jews, to whom they were first committed.

The fifth association is called חברה תורה *Chevrah Torah*, or the *Law Society*, whose object is to study the Pentateuch, with all the Cabalistic commentaries, viz. Zohar, Medrash, Yalkut, Alshich, &c. Alshich is a great favourite with them. This society consists of all kinds of tradesmen, who are busy the whole week, and can scarcely find time to attend the synagogue. They assemble themselves on the afternoon of Saturday in the *Beth Hamedrash*, (as it is read only there for their benefit,) when their Principal reads the Pentateuch aloud, and explains it, so that the most ignorant can understand. It is indeed a wonderful scene to behold a Jewish *Beth Hamedrash* in Poland on a Saturday afternoon; to see ten or twelve large tables surrounded with pious Jews who have a zeal for God. Were even their greatest enemy to witness such a scene, he would be struck with their piety. It would inspire him with a spirit of love and affection, and his prejudice would be turned into sincere respect for the Jewish nation: but the fact is, their real state is far from being known and considered by the majority of British Christians.

The *Torah Society* have a fast day on the seventh day of the month Adar, (which is generally about the end of February, or the beginning of March), as it is supposed that Moses died on that day. This year (1843) having two Adars, the 7th of the first Adar happens on the 7th of February, and the 7th of the second Adar on the 9th of March. It often occurs that a person is a member of all the societies.

Thus have I given a brief view of a few of their literary associations, all of which tend to keep learning alive, and always secure a great number of learned men among them.

inserted the following in the great confession:* הלכתי בבית הקברות בציצית מגולים "I walked on a burying-place with my fringes uncovered."

Having thus briefly investigated the use of the Talith, it will be almost needless to repeat, that modern Judaism is not the religion of Moses and the prophets. Would to God they had been mindful of God's righteousness! They would not have perverted God's word so awfully in order to establish their own.

The Caraites do not wear the fringes as the Rabbinists do, but only at morning prayer, when they put on the *Talith*, which is made of cotton with four fringes. The fringes of the Caraites also differ widely in the number of the threads from those used by the Rabbinical Jews. They consist of thirty two, because it is written, "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations; and that they put upon the fringes of the borders a ribband of blue, and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them," (Num. 15. 38, 39.) The Caraites say, all the commandments of God are contained in the five books of Moses, which begin with the letter ב, and end with the letter ל, which amount numerically to thirty-two; they say, when we look upon these thirty-two fringes, we remember the whole law. Sixteen of the threads of their fringes are of white silk, and sixteen of blue silk. (See *The Rev. J. C. Ewald's Letter from Jerusalem*, in the Jewish Intelligence, Vol. VIII, p. 407.)

* It is not a confession before a Rabbi, in which they differ from the Papists; they confess only to God, and not to man. The great confession I allude to is a most humiliating one. It is really not fit to be translated; they confess that they commit daily about 360 crimes; some of which it is almost impossible for any human being to be guilty of, and some of which are most absurd and ridiculous. Vide Epshtein's Prayer Book, p. 45, 46, 47. Compare confessional questions at Maynooth College.

CHAPTER X.

The virtues and merits attributed to the Fringes and Talith.

E will now briefly consider the merit and influence attached by the Rabbies to the fringes; which are as extravagant and repugnant to the truth as those attached to the phylacteries. In the prayer-book above alluded to, we find the following assertion: בענין מצות ציצית המה סודות גדולים ונוראים ואין להעלות על הספר רק מה שאמרו רזיל גדולה מצות ציצית ששקולה כנגד כל המצות שנאמר וראיתם אותם וזכרתם את כל מצות יהוה: "With regard to the precept of fringes, great and terrible mysteries are connected with it; they are too numerous to be placed on record; but what the Rabbies of blessed memory said will suffice. Great is the precept of fringes, which is equal to all the precepts put together; for it was said, 'That ye may look upon it, and remember all the commandments of the Lord.'" (Num. 15. 39.)

In the book Zohar, wherein every thing is magnified with the magic glass of intolerable superstition, we find the following assertion in reference to the *Talith:* גודל החיוב על האדם לעשות כל יום מלבוש לנשמתו אשר באותם הלבושים יבא לגן עדן שיקום בהם בתחית המתים ואותו היום אשר לא עשה מלבוש לנשמתו דיינין ליה בגיהנם ענשים גדולים ונם תכלית ירידת הנשמה לעולם הזה כדי לעשות לה לבושים האלה: "There is a great obligation imposed upon man to make a garment for his soul daily, in which garments he is to enter into the garden of Eden [i.e. Paradise,] in which he will rise at the resurrection of the dead; and on that day on which

he has not made a garment for his soul, he is judged in hell with great punishments; and even the whole object of the soul's descending into this world is for the sake of making those garments for herself." Here is another proof that Rabbinical Judaism does not differ much from Popish Christianity; for both have corrupted the truth of God with heathen philosophy, falsely so called; therefore, both teach the doctrine of a purgatory. The Jew believes likewise that the fringes may serve as amulets, and preserve the wearer from all sorts of dangers; and keep him out of the devil's reach, as plainly appears from the following quotation: מי שמקיים מצות ציצית כתיקונה אף שאינו יודע כל הסתרות מ'מ עושה פעולה אדר מוהו שנתלבש נשמתו באור דציצית שהם תר'יג אור'ת לבנים עד מאוד מעולם של רחמים גמורים ומי שזוכה שמתלבש בזה המלבוש אי אפשר להחצונים והקליפות להתאחז בו כי החצונים והקליפות בורחים מן האורות לבנים האלו "Whosoever performs the precept of fringes, as it ought to be, though he does not know all the mysteries, still does a great act for himself after his death, when his soul will be clothed with the light of the fringes, which are 613 exceedingly white lights from the world of perfect mercies; and it is impossible for the externals and *Klipoth*, [terms for different sorts of evil spirits,] to lay hold on him, who deserves to be clothed with that garment, for the externals and *Klipoth* flee from those white lights."

It will be seen from the following quotation that similar virtues are attributed to the Popish Scapular: "The scapular is a sovereign preservator and remedy against all the evils of this life, both spiritual and temporal; insomuch that the devils have been heard to howl and cry most miserably, saying, Woe to us by reason of the sacred scapular of the blessed virgin Mary on Mount Carmel." (Vide page 78.) The fringes are also a safeguard, not only to the wearer, but also to those that take hold on them, and even to Gentiles, as we learn from the following assertion, found in *Emek Hamelech Shaar Haōlam Hatō-hoo*, (The King's valley, in the gate of the deformed

world), chap. 20, fol. 17, col. 3: באותו זמן ימלוך המשיח על העליונים ועל התחתונים ורוחין ושדין יצערו האומות על פי בן דוד כענין שלמה אצל חירם מלך צור ששלח אליו שד אחד והורידו לשבעה מדורי גיהנם עד שעשה רצונו והודה לו ואצל מלכת שבא מכח יראת המשיח יבואו כל האומות ויחזיקו בכנף איש יהודי בזכות הציצית שבטלית והאומות יאחזו בו להיות להם שמירה מכלאכי המשחית ומהרוחות "At that time Messiah shall reign over the celestials and terrestrials; and the evil spirits and devils will trouble the nations, with the permission of the Son of David, as was the case of Solomon with Hiram, king of Tyre, to whom he sent a certain devil, and made him go down to the seven habitations of hell, until he consented to him, and complied with him, and as he also did with the Queen of Sheba. By reason of the strong terror of Messiah, all nations will come and take hold on the skirt of him that is a Jew, by reason of the merit of the fringes which are in the *Talith*, and the nations will hold it, in order that they may have protection from the destroying angels and the evil spirits."

My Jewish brethren do well to evade when they are asked by one of themselves, "Why has not the Oral Law been translated?" We perfectly agree with them in thinking that "it would be detrimental." (Vide "Voice of Jacob," No. 24.) The English Jews (the generality of whom are not gifted with a thorough knowledge of their religion) might then be able to judge for themselves whether "the Oral Law is of divine origin;" the unanimous "Voice of Jacob" would then be "It is not binding."

No Rabbinical Jew would ever dare to go out in a dark night without wearing his fringes; he is actually convinced that the devil can have no שליטה *Sh'litah*, or dominion over him, so long as he wears the fringes; but no sooner has he put them off than he stands in jeopardy of being carried off by some evil spirit, for the reason above mentioned.

In Talmud, Tract *M'nachoth*, chap. 4, fol. 44, col. 1, we are favoured with an instance of a compensation for

wearing fringes; the tale is too indecent to be translated; my Jewish brethren, however, recite it every Friday.* May the grace of God turn them from those fables to "the words of eternal life!" We learn that Rabbi Nathan said, תניא אמר ר׳נתן אין לך מצוה קלה שכתובה בתורה שאין מתן שכרה בעה״ז ולעהב איני יודע כמה צא ולמד ממצות ציצית "There is not a single light precept, which is recorded in the law, that is not rewarded in this world; and in the world to come I know not how great its reward is to be; go, and learn from the precept of fringes."

* The Jews divide the Psalms into seven parts; equal to the number of days in the week, which some repeat immediately after their morning prayers, and others before their prayers. The following is the division :— Sunday, from the 1st to the 29th Psalm (incl.); Monday, from the 30th to the 50th; Tuesday, from the 51st to the 72nd; Wednesday, from the 73rd to the 89th; Thursday, from the 90th to the 106th; Friday, from the 107th to the 119th; and Saturday, from the 120th to the end. After the daily Psalms have been read, they repeat the *Maamadoth*, which consist of pieces taken from the Pentateuch, the Prophets, the Mishnah, the G'mara, and the Agadoth. They are somewhat similar to the Popish *Breviary*. The Rabbies say האומרם בכל יום מובטח לו שהוא בן העולם הבא "He that says them every day is sure that he is a son of the world to come." A great many Jews, who are very ignorant, have committed to memory the Psalms, and the Maamadoth, in Hebrew, though they do not know the signification of one single word. What an advantage it would be if the Oral Law were translated! The misguided children of Israel would then be able to discern that the reasons given in the "Voice of Jacob," No. 24, are altogether baseless, as I may have occasion to shew at some future period. The editor did well to jump at once to the conclusion "that it must ever remain a sealed book to the mass, and be intelligible only to those who have acquired the necessary preparatory knowledge; that is, to those who have applied themselves to Jewish theology."—Here we have another attribute of Popish Christianity.

I was very much pleased with the following suggestion in the *Athenæum*, of Feb. 1843. "A translation of the Talmud would tear away the veil of sanctity with which this ritual is invested; the absurd fables with which the *G'mara* supports the precepts of the *Mishnah*, would do more to refute the latter than all the learning and eloquence of our modern controversialists." Dr. Pinner is now engaged in translating the Talmud into *German*. I trust a translation into *English* may ere long be undertaken.

Rabbi B'chai is very precise as to the number of servants which every strict observer of fringes is to have as a reward; he comments thus (for it is a *commentum* indeed, though he borrowed it from Talmud) on Num. 15. 39—40: כל המקיים מצות ציצית זוכה ומשמשין אותו אלפים ושמונה מאות עבדים שנאמר והיה ביום ההוא והחזיקו עשרה אנשים מכל לשונות הגוים בכנף איש יהודי לאמר נלכה עמכם כי שמענו אלהים עמכם שבעים אומות הם עשרה אנשים מכל אומה הרי תש בכנף אחד ולארבע כנפות אלפים ושמונה מאות "Whosoever performs the precept of fringes is privileged to be served by 2800 servants; for it was said, 'In those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt [literally, corner] of him that is a Jew, saying, We will go with you: for we have heard that God is with you.' (Zech. 8. 23.) Now there are 70 nations; 10 men of every nation amount to 700 on one corner, and therefore on 4 corners to 2800." Every Rabbinical Jew believes implicitly, and fully anticipates to realize, all the above mentioned privileges as a reward for carefully observing the precept of fringes; and as they believe the Oral Law to be of Divine origin, and, therefore, binding, any one expressing a doubt on the subject would be stigmatized as an heretic or seceder. The Jews of this country, however, even those who attempt to prove that the Oral Law is of Divine origin, are cautious in propagating such a doctrine. It appears that they suspect that their auditors are not prepared to believe such absurdities. I shall give here an exposition delivered in the Synagogue Hall, St. Helen's, London, on Saturday, June the 4th, 1842; the subject was fringes, as that precept was contained in the portion appointed to be read in the synagogue on that Saturday.* After reading the

* The Pentateuch is divided into 54 portions, according to the number of Saturdays in the year. Every Saturday a sermon or exposition is delivered, sometimes on the portion appointed for Saturday, but generally the text is selected from Talmud, especially in Palestine, Poland, Russia, Turkey, and Holland.

text as found in Num. 15. 37—41, the expounder. proceeded as follows: "In this passage, the first apparent incongruity is the change from the third to the second person, by the introduction of the words והיה לכם לציצית 'And it shall be unto you for a fringe,' which, besides, seem to have no connexion whatever with either the preceding or succeeding sentences: the second point requiring explanation is the words וראיתם וזכרתם 'that ye may look upon it and remember;' for at first it appears impossible to suppose that the simple fact of *seeing* the fringes, could make us remember the commands of God, still less ועשיתם *perform* them: the next words that present a difficulty, are ולא תתורו אחרי לבבכם וכו' 'and that ye seek not after your own hearts,' &c. for we are at a loss to know, why we should not follow the inclinations of our hearts, since we have been sent by Providence into this world, not only with every means to secure happiness, but with every desire to attain that great end of our existence; and lastly, what connexion is there between the concluding verse and the other parts of the paragraph? Before attempting the exposition of these apparent incongruities, it will be necessary to state, that the command concerning ציצית *fringes* is but a link in the great chain that binds us to the Almighty, and it will, therefore, be requisite to regard the nature of that chain, by considering the vocation of Israel, and the mission with which they have been intrusted. As was stated above, man is born to secure felicity, and it would therefore seem strange, that any individual or body of individuals should neglect those sacred duties which are so eminently fitted to promote happiness; notwithstanding this, however, history informs us but too frequently of a belief in a multiplicity of gods, and of the forgetfulness of all kindly feelings by the offering of human sacrifices, under the dreadful impression that such offerings were acceptable to Heaven.

"Under these circumstances, it was necessary for the

furtherance of His great design, that Providence should interfere: now there were two ways of doing this:—the first was to compel men to act properly, but then there would be no merit in doing well, no crime in vice, for free-will would be destroyed; the second was to establish Truth in some convenient place, guarded by suitable officers, whose duty it should be, not only to preserve their charge in all its pristine purity, but to promulgate the beauties of it to all mankind.

"These were the means adopted, but that they might be effectual, it was further essential that the place in which the Truth was established should be distinctly marked out, and that its guardians should have some distinctions whereby they might at once be recognised. The place in which God has deposited this Truth, is our holy law—the guardians are We. That the Law is the source of Truth there can be no doubt, the fact is too generally admitted to require proof:—that we are its guardians, is also beyond contradiction: it therefore, only remains for us to see if we are sufficiently distinguished to be recognised as public officers: this it will not be difficult to prove, for we are unlike all mankind in three things—in our habitations, our food, and our dress; our houses have parapets and מזוזות 'the sign at door posts:' our food is select, to our dresses we attach ציצית *fringes;* the superior importance of this last distinction will become manifest, when we reflect that the two former are local, and only present when we are either in a Jewish dwelling or at meals, while our dress is at all times and in all places on us, and we therefore, can never forget the ציצית *fringes*, besides which, in our connexion with other nations, our dress is ever the object most likely to attract their attention, and thence to inform them of our vocation.

"With these reflections, the passage to be expounded becomes clear. The verb ציץ *Tsits*, means to blossom or look cheerfully, the substantive ציצית *Tsitsith*, means any

thing hanging like a blossom, and attracting notice. Hence, after having been commanded by God to do something extraordinary to our dress, by the insertion of a blue thread; we are told והיה לכם לציצית 'And it shall be unto you for a fringe,' a thing on which every one shall look; the change to the second person being used to call particular attention to the passage, and to point out its great importance. At the same time, however, that it excites notice from others, it will also remind you, (continues the passage) of your duties; for when you behold it, you will be reminded of your high calling, of your being distinguished above all other nations, and then וזכרתם אותם you will remember that you are the guardians of the Eternal Truth, and then ועשיתם אותם you will perform the commands enjoined you. Hence, it appears, that the word והיה 'And it shall be,' is not superfluous. Men were formerly led astray by wrong impressions of the nature of God, and by false conceptions of His worship: they attributed defects to their divinities, and imitated them; God therefore, commanded לא תתורו אחרי לבבכם you shall not turn after the inclination of your hearts, where these false notions are engendered: ואחרי עיניכם nor after your eyes, which convey what you witness in others, and thereby confirm you in their errors. When you have done this, continues the Almighty, then you will have performed your duty, and then will that end be attained for which I have chosen a peculiar people, whom, for the benefit of mankind, I have brought out of the land of Egypt, and whom I require to do my behests—"I am the Lord your God."

"Our sages have commanded the daily reading of this portion concerning ציצית *fringes*, in conjunction with the שמע *Sh'ma*, [Deut. 6. 5—9. See page 81.] because the *Sh'ma* contains קבלת עול מלכות שמים the recognition of the Unity of God, because והיה 'And it shall be,' [Deut. 11. 13—21,] contains the reception of the precepts: while ציצית completes the chain, by telling us

why the Almighty thought proper to reveal His religion to us, and why He distinguished us by so many peculiarities: these reasons our sages find in the portion *fringes*."

I do not intend to offer any comment on the orthodoxy of the above exposition, but leave it to the reader to compare with God's holy word, and not with the *reasons of Talmudic sages*.

I cannot conclude my investigation of *fringes* without pointing my brethren to the Lamb of God, the בן יה *Ben Yah*, the Son of God. Our ancient Rabbies have, according to their system of Theology, shewn how closely the *Ben Yah* is connected with the precept of *fringes*; I cannot but remind them, that, whenever they put on the *fringes*, the Son of God should be brought to their remembrance. Were I to quote all the passages that occur in the oral law, in which the Rabbies connect the Son of God with the precept of *fringes*, this volume would become inconveniently large. I will, however, refer my Jewish brethren to a few places in *Zohar*, which they may investigate for themselves. See Vol. III. pages 228, 262—265, 308—310. I trust, with the blessing of God, in a future work, to give copious extracts from both *Talmuds*, *Zohars*, *Medrashim*, *Yalkutim*, *Alshich*, *H'A'ri*, *&c.* which will throw a great deal of light on the ideas of the primitive Rabbies concerning the Father, the Son, and the Holy Ghost, one God Jehovah Jesus. Though much has already been written on this subject, I find numberless very striking passages in those books to that effect, which have never been touched upon as yet, worthy of the attention both of Jews and Christians.

CHAPTER XI.

The idolatrous superstitions connected with the M'zuzah, or Sign on the Door Posts.

THE third fundamental principle of modern Judaism, which is considered by the Jews analogous to that of Phylacteries and Fringes, is the מזוזה *M'zuzah*, which signifies *a door-post;* but the Rabbies generally apply this term to a square piece of parchment, on which is inscribed some passage of Scripture, which is rolled up, and fastened to the door-post of every Jewish house.

We will, first of all, consider the text of scripture on which this precept is founded. The institution of the *M'zuzah* rests on Deut. 6. 9; 11. 20. וכתבתם על מזוזות ביתך ובשערך "And thou shalt write them upon the posts of thy house, and on thy gates." The use of it, if it had not been corrupted, and if unreasonable virtues had not been attached to it, would have been innocent and useful in itself, especially in the infancy of the Jewish church, when there were only few written copies of the whole law; and when only at certain feasts the people had the opportunity of hearing the law read. It would be very desirable and proper to select some weighty and comprehensive passages of the law, especially the decalogue, and to write them upon their door-posts, and upon their walls, in order that, either coming in or going out, they might recollect the precepts of their God; as even now is found in Jewish houses

the decalogue framed, and hung on the wall,* that they may have it continually before their eyes. The same is also to be found in every Jewish synagogue over the Ark, where the rolls of the Pentateuch are kept. Doubtless the Christians borrowed from the Jews the custom of having the ten commandments written over the communion table, which owes its origin to the above mentioned text. It was prudently and piously provided by the first reformers of the Church of England, that then when Bibles were scarce, some select portions of scripture should be written upon the walls and pillars of the churches, that the people might become acquainted with them. Rabbi Moses Alshich's commentary on Deut 6. 9. is very interesting: וכתבתם על מזוזות ביתך ובשעריך: יתכן לפרש עיי ברכת ריבז לתלמידיו: באומר יהי רצון שתהיה מורא שמים עליכם כמורא בשר ודם וכאשר פירש ואמר אדם עובר עבירה בסתר ואומר שמא יראני אדם ואינו אומר שמא יראני המקום עכי שבחו רזיל את אשר לא יעשה במקום שאין איש בחדרי משכיתו מה שלא יעשה במקום רואים עיכ צוה יתברך בכל מקום שיש בו דירת אדם אפילו אלף בתים זה לפנים מזה חיב במזוזה: אפילו בפנימי שבכולם למען בבואך בביתך ובחדרי משכבך תזכור אהבתו יתברך ושלא תטה מן הדרך הטוב עם שלא יראך אדם "'And thou shalt write them upon the posts of thy house, and on thy gates.' This may be expounded by Rabbi Jochanan ben Zaccai's blessing to his disciples when he said, May it please God, that the fear of heaven be as great upon you as the fear of flesh and blood; and as he himself explained, and said, A man is apt to commit a fault secretly, and says, Peradventure some one will see me; but he does not say, Lest God should see me. Therefore, our Rabbies, (of blessed memory) eulogized such an one who would not do any thing in his private chamber which he would not do in a public place. For this reason the Blessed One has com-

* Many Jews have the decalogue written on a nice piece of parchment, and keep it in their Prayer Book, with the superscription שויתי יהוה לנגדי תמיד כי מימיני בל אמוט "I have set the Lord always before me; because He is at my right hand, I shall not be moved." (Ps. 16. 8.)

manded that whereever there is a habitation for men, even if there were a thousand houses, one within the other, there should be a *M'zuzah*, even on the innermost: in order that whensoever thou comest into thy house, and into thy bed chamber, thou mayest recollect His blessed love, and that thou shouldest not deviate from the good way, though no man may see thee." The same Rabbi makes the following remark on Deut. 11 20, which every Biblical student will readily admit to be a commendable idea: וכתבתם על מזוזות לזכור כי בעבד נרצע אתה לו יתברך לקיים כל הנזכור ותזכור בבואך לדבר בם בשבתך ובביתך וגם בצאתך תביט אל מזוזות שעריך לזכור בלכתך בדרך "'And thou shalt write them upon the posts,' that thou mayest remember that thou art His, (Blessed be He!) as a servant whose ear was bored, that thou mayest perform all that is recorded, and that thou mayest remember at thy entering, to talk of them when thou sittest in thine house; also at thy going out, that thou mayest look to the posts of thy gates, to remember them when thou walkest by the way."

Rabbi Solomon Jarchi remarks on Isai. 57. 8: ואחר הדלת וחמזוזה שמת זכרונך שמת דבר ממין העבודה שתזכרי תמיד העבודה הפך וכתבתם על מזוזות ביתך ובשעריך: אני נתתי לכם מצות מזוזה שתזכרו תמיד עבודתי ואת הנחת עבודתי בעבור עבודת אלהים אחרים ושמת להם זכרון אחר הדלת והמזוזה והנחת הזכרון שנתתי לך לזכרון תמיד "'Behind the door also and the posts hast thou set up thy remembrance;' thou hast made to thyself something of the kind of thy worship, that thou mayest continually remember that worship instead of the command, 'And thou shalt write them upon the posts of thy house, and thy gates.' I gave you the precept of M'zuzah that ye may always remember my worship, but ye have neglected my worship for the worship of strange gods, and have set up a remembrance for them behind the doors and the posts, and have dispensed with the memento I gave thee for a continual remembrance." There can be no harm in writing passages of Scripture on the door posts, with the view

of impressing the commandments of God more strongly on the mind. But we are sorry to say that the Rabbies go much further than this, and regard the M'zuzah with superstitious reverence, approaching to idolatry.

We shall, in the first place, consider how the M'zuzah is made, and in the next place, in what estimation it is held.

In the book *Yoreh Dayah* (one of the standard codes of Modern Judaism) in the treatise on M'zuzah, ch. 288, we find the following injunction: כיצד כותבין את המזוזה כותבין שתי פרשיות שמע והיה אם שמוע על דף אחד ביריעה אהת ועושה לה ריוח מלמטה וריוח מלמעלה כמו חצי צפורן "How is a M'zuzah to be written?—The portions "Hear, O Israel," (Deut. 6. 4—9), "And it shall come to pass," Deut. 11. 13—20,) are written on one page, in one column, and a margin is left above and below, about half a nail." It must be written on parchment, which must be ruled; for if not ruled, there is not any virtue in it. The number of lines are 22, and all the lines must be of equal length. The same injunctions relative to the ink and writing, laid down for writing the Phylacteries, are applicable to the M'zuzah. Nothing must be added to the above two passages of Scripture in accordance with the precept of the Rabbies, who commanded as follows: אסור להוסיף בה מאומה אלא שמבחוץ כותבין שדי כנגד תיבת והיה שבפנים "It is strictly prohibited to add to it [i.e. the M'zuzah] any thing; but שדי *Shadai* is to be written only on the outside, opposite to *V'hayah* ["And it shall come to pass," which word if anagramatized makes *Jehovah*,] which is written within."

Various reasons are alleged by the Rabbies for the inscription of the word *Shadai*. They arrived at last at some ingenious discoveries in that word. In the book כל בו *Col Bo* we find the following sentence, formed from each letter of this word שדי *Shadai* שומר דירת ישראל "The Almighty watches the habitation of an Israelite." (See 1st Rule of the Caba-

lists, p. 13.) In the book *Zohar* on Deut. 6, we find the following passage: תא חזי והיה שמא קדישא מתתא לעילא ועל דא שדי אתרשים מלבר לקבלי שמא דא: והיה מלנו ושדי מלבר למהוי נטיר בר נש מכל סטרין מלנאו ומלבר: "Come and see *V'hayah*, the sacred name backwards, [i.e. the last syllable of Jehovah comes before the first]; and *Shadai* is inscribed outside, opposite the very name; so that within is *V'hayah*, without is *Shadai*, in order that the son of man be preserved every side within and without." We see plainly, therefore, that it is no longer a remembrancer but actually a Jewish household god, which every one who loves the word of God must discard. Besides *Shadai*, three angelic names are inscribed, in whose names every Jew (that knows all the particulars about the M'zuzah), prays for success, whenever he goes out to do business. In *Yoreh Dayah* we read the following: עוד נוהגין לכתוב כוזו במוכסז כוזו נגד יהוה אלהינו יהוה הם אותיות הסמוכות לאותיות יהוה אלהינו יהוה " It is also customary to write outside '*Coozu B'muchsaz Coozu*' opposite to '*the Lord our God is one Lord.*' These letters [i.e. of the three angels] come next to the letters of יהוה אלהינו יהוה "the Lord our God is one Lord.'"* The words *Coozu B'muchsaz Coozu* are written reversely in order that each letter may come opposite to the letter after which it comes next. Great sanctity is ascribed to those names: a great many Jews are wont, whenever they go out on business, to touch their M'zuzah, and kiss the fringes saying, בשמך כוזו במוכסז כוזו אלך ואצליח " In your name, Coozu, B'muchsaz, Coozu, may I go and prosper." What shall we say to this? Alas! how derogatory to God! How is God robbed of His honour! At least it is divided betwixt Him and His creatures; who, as God claims with justice as His sole prerogative, the religious worship and adoration, the supreme love, trust,

* The letters of כוזו *Coozu* in the Hebrew alphabet come next to those of יהוה '*Jehovah*,' [i.e. כ follows י, ו follows ה &c.]; the letters of במוכסז *B'muchsaz*, come next to those of אלהינו *Elo-hainu*, '*Our God.*'

and dependence, of the whole human race. Surely, praying to angels is neither a Mosaic, nor a prophetic, but a Popish tenet!

The *M'zuzah* is rolled together, the ends of the lines coming inside, and the scroll is put into a cane, or a cylindrical tube of glass or tin, in which a hole is made, that the word שדי *Shadai* may be visible. This tube is fastened to the door post by a nail at each end. The Rabbies differ very much with regard to the fixing of the *M'zuzah*, whether it should be on the right or on the left; however, it is now universally admitted that it should be fixed on the right side, and a rule to the same effect is laid down in *Yoreh Dayah:* "It must be fixed on the right of him that enters the door." One Rabbi, however, makes an absurd attempt to prove from Scripture that it should be so fixed, as we shall see from the following quotation from Talmud, Tract *M'nachoth*, Chap. 3rd. fol. 34, col. 1. רב שמואל בר אחא קמיה דרב פפא משמיה דרבא בר עולא אמר מהכא ויקח יהוידע הכהן ארון אחד ויקב חר בדלתו ויתן אותו אצל המזבח בימין בבא איש בבית ה' ונתנו שמה הכהנים שומרי הסף את כל הכסף המובא בית ה' "Rab Samuel bar Acha said before Rab Papa in the name of Rabba bar Ulla, From this passage [it is proved that the *M'zuzah* is to be fixed on the right side:] 'But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord: and the priests that kept the door put therein all the money that was brought into the house of the Lord.'" (2 Kings 12. 9.)

Since the word *M'zuzoth*, as found in the Bible, is a noun of the plural form, the Rabbies, with their usual quickness of comprehension, inferred that a *M'zuzah* should be placed on each door of a habitable house, whether parlour, bedroom, kitchen, or cellar. (See page 101.) The Jews abroad never go out of, or come into, the house, without saluting and kissing it as they pass it. Can it be wrong to say that Modern Judaism very much resembles Popish

Christianity? for Romanists likewise kiss and adore relics.

Before a Jew fastens the *M'zuzah* to the door-post, he repeats the following grace: ברוך אתה יהוה אלהינו מלך העולם אשר קדשנו במצותיו וצונו לקבוע מזוזה "Blessed art Thou, O Lord our God, King of the universe, who hast sanctified us with Thy precepts, and commanded us to fix a *M'zuzah*." Though not a word is mentioned in the law of Moses about fixing, the modern Jew dares to say in the presence of God that such is the Divine command; and why? Because Talmud teaches them that they are to obey the Rabbies in preference to the Bible. The following quotation from Rabbi David Bar Joseph Abudraham will afford another illustration of Rabbinical exposition in direct opposition to the grammatical sense of the commandments: ואעפי שכתב וכתבתם הכתיבה אינה עיקר המצוה אלא הקביעה: ואין לומר וכתבתם על מזוזות ביתך שיכתבם על האבנים שבמזוזה משום דדרשינן וכתבתם כתיבה תמה: "Although it is recorded, 'And thou shalt write them,' the writing is not the principal precept, but the fixing. It cannot be said, 'And thou shalt write them upon the posts of thy house'—that thou shouldst write them upon the stones, which are in the posts, for we explain 'and thou shalt write' to mean an entire writing."* And thus these Rabbies justify the form of the above mentioned grace.

The *M'zuzah* is in its obligation stronger than Phylacteries and Fringes; for from the two latter women servants and children are exempt, but in the former they are included. In *Yoreh Dayah*, ch. 291, we find the

* The Hebrew word וכתבתם *Uchthavtam* ("And thou shalt write them") is thus misrepresented, in order to harmonize their teaching. They detach the pronominal suffix תם *tam* (them) from the verb כתב *cathabh*, to write; and *tam* signifies likewise *entire*; so that they make out that the *M'zuzah* must be written on one entire thing; which could not be done on stones, for then, perhaps, they would be obliged to write on two or three stones.

following injunction: הכל חייבים במזוזה אפילו נשים ועבדים ומחנכין את הקטנים לעשות מזוזה לפתחיהם: "All are bound to have a *M'zuzah*, even women and servants; little ones are to be trained to make a M'zuzah for their doors."

The *M'zuzah* is liable to be worn out, and, therefore, to become useless, just as the Phylacteries. (See p. 32.) It must be examined, therefore, according to the following rule, contained in *Yoreh Dayah* ch. 290: מזוזת יחיד נבדקת פעמים בשבע שנים ושל רבים פעמים ביובל "A private *M'zuzah* is to be examined twice in seven years, and that belonging to several persons twice in a jubilee." If it should be worn out and decayed, they bury it with some great man. They do the same with Phylacteries, the Pentateuch, and other books, as they are not accustomed to destroy anything on which the name of God is inscribed. With the late Rabbi S. Herschel were buried four decayed Pentateuchs, and several packets of old Prayer Books. (See "Voice of Jacob," No. 32.)

The synagogue and college, being houses of prayer and learning, and not of residence, do not require any *M'zuzah*;* nor is any to be introduced into a bath, &c.; the reason given for which is: אין כבוד שמים להיות שם מזוזה "The appearance of a *M'zuzah* there, would be no honour to heaven." When a Jew changes his residence, he is not to take with him the *M'zuzah* on penalty of the untimely death of his children; but if a Gentile is to follow him, he is at liberty to depart with it.

The sanctity of the *M'zuzah* is not so great as that of the Pentateuch and Phylacteries, as evidently appears from the following passage: ספר תורה שבלו אין עושין מהם מזוזה שאין מורידין מקדושה חמורה לקדושה קלה:

* The Caraite Jews reverse the order. They have no *M'zuzah* on the doors of their houses, but have on the doors of their synagogues. See Rev. F. C. Ewald's Letter, from Jerusalem, in the "Jewish Intelligence," Vol. 8, p. 407.

"A copy of the law or Phylacteries, which has decayed, must not furnish materials for a *M'zuzah;* for we must not descend from a greater to a less sanctity." Still the virtues of *M'zuzah* (inferior as it is in sanctity to that of the Phylacteries) are transcendently great, as described in Talmud, Zohar, Medrashim, and other Rabbinical writings. It would fill a large volume merely to translate them. We will, however, only confine ourselves to a few, in order to shew what fancied merits the (miscalled) "Orthodox," or rather Rabbinical Jews, claim for observing that precept. In *Yoreh Dayah* we find the following: וצדיק לחדר בה מאד וכל המהדר בה יאריכו ימיו וימי בניו ואם אינו מהדר בה יתקצרו "And every one must particularly attend to it, [i.e. M'zuzah,] for whosoever attends to it, the days of himself and his children will be prolonged, and whosoever does not, they shall be shortened." The author of *Baal Haturim* attempts to prove from Scripture the reason for such an assertion: וכתבתם על מזוזות ביתך: וסמך ליה למען ירבו: שלא ידי המזוזה לא יבא המשחית אל בתיכם: וסמך ליה בי אם שמור תשמרון על שם יהוה שמוך יהוה צלך על יד ימינך "'And thou shalt write them upon thy door-posts;' next to which comes, 'That your days may be multiplied;' for by reason of the M'zuzah the destroyer shall have no admittance into your houses. Again, next to it comes 'For if ye shall diligently keep' [all these commandments] in order that the Lord may be thy keeper, and the Lord thy shade upon thy right hand." (See Deut. 11. 20—22; Ps. 121. 5.)

The M'zuzah is considered by the Jew as a sentinel to keep away from them evil spirits and fairies; therefore, when they are sometimes troubled with unpleasant dreams, they think there must be something wrong with the *M'zuzah;* they fancy that either a letter, or a jot, is rubbed off, and they immediately send for the scribe to examine it;* for as long as the M'zuzah is perfect it

* The proper person appointed to examine the Pentateuch, Phylacteries, and *M'zuzah*, is called סופר *Sophair*, or scribe, for he alone is authorized by

represents the *Sh'chinah*, and the Almighty and His angels watch him; but as soon as it gets spoiled any way, God and His angels withdraw, and the evil spirits get access to the door. That the Rabbies call the Sh'chinah *M'zuzah*, will appear from the following quotation out of *Zohar*: פיקדא תמינאה מזוזה: שכינתא אתקריאת מזוזה: מסטרא דעמודא דאמצעיתא דאתון דידו"ד: ומסטרא דצדיק הוא דבריה אתקריאת שדי: שדי הוהמא דמלכא דאיהו יחיד: "The eighth precept is M'zuzah; the Sh'chinah is called M'zuzah, (the mystery of the covenant,) from the attribute of the middle pillar* of the letters of Jehovah, and from the attribute of the righteous One; it [M'zuzah] is called *Shadai*, or Almighty; Shadai being the signature of the King, who is Jehovah." Here we have a specimen of the impenetrable obscurity of Cabalistic doctrines, which, notwithstanding their obscurity, are regarded with the deepest reverence by the Rabbinical Jews.†

In another part of the same book a certain Rabbi gives the following extraordinary narration: אי אבא כמה חיילין קדישין זמינין בההיא שעתא דאנח בר נש מזוזה לתרעיה: כלהו מכרזי ואמרי זה השער לה' וגו': זכאה חולקהון דישראל: כדין אשתמודעין ישראל דאינין בני מלכא קדישא דהא כלהו אתרשימו מניה אתרשימו בגופיהו ברשימא קדישא: אתרשימו בלבושייהו בעטופייהו דמצוה: אתרשימו ברישיהו בבתי דתפילי בשמא דמאריהון אתרשימו בידיהו ברצועה דקדושא: אתרשימו בבתיהון במזוזה דפתחא בכלא רשימין דאינון בני מלכא עלאה: "Rabbi Aba said, How many holy armies are present at that time when the son of man fixes a *M'zuzah* to his

the Rabbies to write them. He must be a very pious person, and have an extraordinary knowledge of the Pentateuch, as to every jot and tittle.

* The middle pillar is an epithet given by the Cabalists to the Son of God. (See p. 47.) So that in each of the fundamental principles of Modern Judaism the Son of God holds a prominent part, and yet modern Jews think that the idea of a Son of God, is "exclusively a Gentile one," as they term it. The middle pillar is the letter ו *Vav* of the word יהוה Jehovah, and ו *Vav* is also the middle letter of the word מזוזה M'zuzah.

† The sect called חסידים *Chasidim* consider such barbarous obscurities a proof of inspiration.

door! All of them proclaim and say, 'This gate is the Lord's' [Ps. 118. 20.]; Israel's is a happy portion; then it is that Israel is proclaimed to be the son of the holy King; for they are all marked by Him; they are marked in their bodies, with the sacred mark, [i.e. circumcision]; they are marked in their garments, in their meritorious robes, [i.e. the Talith and Fringes;] they are marked on their heads, on the phylactery boxes, with the name of their Lord [see p. 13;] they are marked in their hands with the sacred straps; they are marked in their houses, with the M'zuzah on the door; they are marked in every thing that they are the sons of the Most High King."

We will quote only one passage more of the same book, that our modern Jewish brethren may not think themselves libelled when they are told that they are professors of a most extravagant and superstitious religion, which is not by any means the religion of Moses and the Prophets: אמר רבי שמעון בשעתא דבר נש אקדים בפלגות ליליא: וקם ואשתדל באוריתא עד דנהיר צפרא אנח תפילין ברישיה ותפילין ברשימא קדישא בדרועיה: ואתעטף בעטופא דמצוה ואתי לנפקא מתרעה דביתיה: אערע במזוזה רשימא דשמא קדישא: בתרעא דביתיה: ארבע מלאכין קדישין מזדווגין עמיה: ונפקין עמיה מתרעא דביתיה ואוזפי ליה לבי כנישתא: ומכרזי קמי הבו יקרא לדיוקנא דמלכא קדישא: הבו יקרא לבריה דמלכא: לפרצופא יקרא דמלכא: רוחא קדישא שריה עליה: אכריז ואמר ישראל אשר בך אתפאר: כדין זהוא רוחא קדישא סלקא לעילא: אסהיד עליה קמיה מלכא קדישא כדין פקיד מלכא עלאה למכתב קמיה כל אינון בני היכליה כל דאשתמודען קמיה: דהיד ויכתב ספר זכרון לפניו ליראי יהוה ולחושבי שמו: ולא עוד אלא דקביה משתבח ביה: ומכריז עליה בכלהו עלמין מה בריה עבדית בעולמי: "Rabbi Simeon said, after the son of man rises in the middle of the night, and gets up and is employed in the law, until the morning comes; after he puts Phylacteries on his head, and Phylacteries with the sacred mark on his arm, and puts on the fringes, and when he begins to go out of the door of his house, and passes by the *M'zuzah*, the sign of the sacred name, then four holy angels join him, and go with him from the door of his house, and

conduct him to the synagogue, and cry out before him, Pay homage to the image of the holy King, pay homage to the King's son; to the precious appearance of the King; the Holy Spirit rests upon him, and cries and proclaims, 'O Israel, in whom I will be glorified,' (Is. 49. 3.) Then the Holy Spirit ascends above, and testifies before the holy King; then the supreme King orders that all that has been announced before Him, concerning all the children of His temple, should be recorded before Him; as it is written, 'And a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name.' (Mal. 3. 16.) But not only this, but the Holy and Blessed One boasts of him, and announces him in all worlds, saying, 'Behold what my son is doing in the world.'" We must come to the conclusion that the mass of the Jewish people are not at all acquainted with the internal doctrines of modern Judaism; for if such superstition should be attributed to an intelligent Jew he would at once reject it, as derogatory to Jehovah. Nor are such profane absurdities found in the Zohar only, but in almost every Jewish theological work. In the Targum of Pseudo Jonathan on Cant. 8. 3, we find the following paraphrase: שמאלו תחת ראשי וימינו תחבקני אמרת כנישתא דישראל אנא בחירתא מכל עממיא די אנא קטרא תפילין ביד שמאלי וברישי וקביעא מזוזתא בסטר ימינא דדשי תולתא לקבל תקי דלית רשו למזיקא לחבלא בי "'His left hand should be under my head, and His right hand should embrace me.' The congregation of Israel saith, 'I am elect above all people, because I bind my Phylacteries on my left hand and on my head, and the M'zuzah is put on the right side of the door; the last of which [the M'zuzah] looks to my bed chamber, that the devil may not be permitted to injure me.'" Another eminent theologian assures the Jews that the efficacy of the M'zuzah is so great, that he who observes it will be kept from sinning. [See also p. 37, 38.]

Now if we refer to Talmud, we find that this dogma is taught with the unanimous consent of the Rabbies. In tract *M'nachoth*, chap. *Hatchayleth*, we find the following remarkable doctrine: תנו רבנן חביבין ישראל שסבבן הקדוש ברוך הוא במצות תפלין בראשיהן ותפלין בזרועותיהן וציצית בבגדיהן ומזוזה בפתחיהן ועליהן אמר דוד שבע ביום הללתיך על משפטי צדקך "Our Rabbies taught, The Israelites are beloved, for the Holy and Blessed One compassed them about with precepts; they wear phylacteries on their heads, phylacteries on their arms, fringes on their garments, and the M'zuzah on their gates, and concerning them did David say, 'Seven* times a day do I praise Thee because of Thy righteous judgments.'" (Ps. 119. 164.) Surely modern Jews cannot pretend to say that their "fundamental principles" are "coeval with the institution of Judaism." They rather resemble the corrupt traditions of Popery. If we examine a few more Rabbinical passages concerning the *M'zuzah*, we shall find it assimilated to the Almighty Himself. In the Talmud, Tract *M'nachoth*, fol. 33, where a controversy takes place on what side it should be fixed, we find the following argument advanced by a certain Rabbi: אמר רבי חנינא בוא וראה שלא כמדת הקביה מידת בשר ודם מידת בשר ודם מלך יושב מבפנים ועם משמרן אותו מבחוץ מדת הקביה אינו כן עבדיו יושבין מבפנים והוא משמרן מבחוץ שנא' יהוה שמרך יהוה צלך על יד ימינך: על יד ימינך משום דמווזה ליד היסין בכניסתו "Rabbi Chanina said come and see, that the custom of flesh and blood is not like the custom of the Holy and Blessed One. The custom of flesh and blood is, the King sits within, and the people watch him without; but the custom of the Holy and Blessed One is not so; His servants sit within, and He watches them without; for it was said, 'The Lord is thy keeper, the Lord is thy shade, on thy right hand.'" (Ps. 121. 5.) On which Rabbi

* Thus the Rabbies make out that David meant by seven, four fringes, two phylacteries, and one M'zuzah.

S. Jarchi makes the following observation : " 'Upon thy right hand;' for the *M'zuzah* is on the right hand on entering the house." How different from the simple Mosaic precept !

In Tract *Avodah Zarah*, fol. 11, we are favoured with the following marvellous history relative to the conversion of Onkelos, wherein the *M'zuzah* forms an important feature : אנקלוס בר קלונ־מוס אינייר שדר קיסר גונד׳ דרומאי אבתריה משכתינהו בקראי איגיו הדר שד׳ גונראי דרומאי אבתריה אמר להו לא תימרו ליה ולא מידי כי הוו שקלי ואזלו אמר להו אימא לכו מילתא בעלמא ניפיורא נקט נורא קמי פיפיורא פיפיורא לדוכסא דוכסא להגמונא הגמונא לקומא קומא מי נקיט נורא מקמי אינשי אמרי ליה לא אמר להו הקביה נקיט נורא קמי ישראל דכתיב והי הולך לפניהם יומם וגו׳ (שמות יג) איגיו הדר שדר גונדא אחרינא אבתריה אמר להו לא תשתעו מרי בהדיה : כי נקטי ליה ואזלו חזה מזוזתא אותיב ידיה עלה ואמר להו מאי האי אמרו ליה אימא לן את אמר להו מנהגו של עולם מלך בשר ודם יושב מבפנים ועבדיו משמרין אותו מבחוץ ואלו הקביה עבדיו מבפנים והוא משמרן מבחוץ שנ׳ יהוה ישמור צאתך ובואך מעתה ועד עולם " Onkelos bar Clonimus became a proselyte; the Romish Cæsar sent for him; he [Onkelos] drew them [the messengers] into conversation upon the Scriptures, and they became proselytes likewise. He [Cæsar] sent again an army of Romans after him, and charged them not to speak to him at all; when they took him, and began to return with him, he said unto them, I will tell you a worldly thing; a cardinal holds a light for a pope, a pope for a duke, a duke for a prince, a prince for a king. Does the king, then, hold a light for the people? They said unto him, No; he said unto them, The Holy and Blessed One holds a light for Israel; for it is written, 'And the Lord went before them, by day in a pillar of a cloud to lead them the way; and by night in a pillar of fire to give them light; to go by day and night.' (Exod. 13. 21.) They also became proselytes. He sent another army after him; and strictly ordered them not to commune with him on any topic whatever. When they seized him, and departed,

he saw the M'zuzah, put his hand upon it, and said to them, What is this? and they rejoined, tell thou us; he said unto them, The custom of the world is, a king of flesh and blood sits within, and his servants guard him without; but with respect to the Holy and Blessed One, His servants are within, and He guards them without, as it was said, 'The Lord shall preserve thy going out, and thy coming in, from this day forth, and even for ever more.' (Ps. 121. 8.) Even they became proselytes. He sent no more after him."

Thus we see that the Rabbies did not scruple to invent such occurrences, (pious frauds would be too good a name for them,) in order to deify the M'zuzah.

What can a thinking Israelite say after a fair investigation of the internal doctrines of the "Fundamental principles of modern Judaism?" Will he say that they are "coeval with the institution of Judaism?" Alas! the word of God says, "My people are destroyed for lack of knowledge;" for they wilfully shut their eyes to the light of truth, and actually reject knowledge. Would to God that Israel's attention were more directed to their long neglected national state! They would soon find that our ancestors have not transmitted unto us the law of God in its original purity, but have corrupted it with their absurd and profane traditions, which they have exalted above the word of God. It is engraved, as with a pen of iron, "Seeing thou hast forgotten the law of thy God, I will also forget thy children." (Hos. 4. 6.)

We would earnestly invite our Jewish brethren to examine closely whether modern Judaism is based on the word of God, or on the doctrine of erring men; if they did so, their illusion would soon be dissipated and the general cry would be

מנא מנא תקל ופרסין

"MENE, MENE, TEKEL, UPHARSIN."

INTRODUCTION TO THE SIX HUNDRED AND THIRTEEN PRECEPTS.

HE Jews having a zeal for the letter of the law, and desirous of establishing their own righteousness by the works of it, have counted every word and letter of the Pentateuch, in order to ascertain how many precepts it contained, that they might know what they were commanded to do, and what they were prohibited from doing. They have, after a great waste of time, discovered that the law contained 613 precepts. The Rabbies assert that the multiplicity of precepts which God has given to the nation of Israel in preference to all others,* is a sign of His predilection for them. Every Jew repeats every Saturday during the six summer months† the following passage: רבי חנניא בן עקשיא אומר רצה הקדוש ברוך הוא לזכות את ישראל: לפיכך הרבה להם תורה ומצות: שנאמר ייי חפץ למען צדקו יגדיל תורה ויאדיר "Rabbi Chanania ben Akashia has said, the Holy One (blessed be He!) has been pleased to render Israel meri-

* The Gentiles, who are commonly called in Talmud בני נח *Sons of Noah*, had only seven precepts given to them.

† The Rabbies have appointed one chapter of a treatise of Mishnah, called פרקי אבות *Pirkay Avoth*, or Chapters of the Fathers, to be repeated by the Jews every Saturday afternoon during the six summer months. It consists of six chapters; they contain many admirable precepts, and inculcate true piety. But they also repeat with great gravity Rabbi Chanania's dogma. Every Saturday afternoon during the six winter months they repeat Psalms, 104, 120—134.

torious; therefore He multiplied to them the law and the commandments, as it is said, 'The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honourable.'" (Is. 42. 21.)

The 613 precepts are divided into 248 מצות עשה affirmative precepts, or *precepts of commission;* and into 365 מצות לא תעשה negative precepts, or *precepts of omission.* The Rabbies are very ingenious in making out that each precept they perform is equal to 613. (See p. 33, 41, 66, 75, 77, 92.) They have also discovered that the law of Moses corresponds with the construction of the human body, for it has 248 members, according to the number of the affirmative precepts; and 365 veins, according to the number of the negative precepts: hence they pray, "And that it may be made, through my fulfilling this precept, a spiritual garment for my soul, spirit, and breath, for my 248 spiritual members, and for my 365 spiritual veins." (See p. 75.)

The Rabbies assert that all the Patriarchs fulfilled the 613 precepts. Rabbi S. Jarchi thus comments very gravely on Gen. 32. 4. עם לבן גרתי: גרתי בגי' תרי"ג כלומר עם לבן הרשע גרתי: ותרי"ג מצות שמרתי ולא למדתי מִמַּעשיו הרעים "'I have sojourned with Laban' *Garty*, ['I have sojourned,'] according to *Guimatria* [see p. 14], amounts to 613, by which he [i.e Jacob] wished to communicate [to his brother Esau], It is true I have sojourned with the wicked Laban, but still I observed the 613 precepts, and I have not been infected with his evil deeds." *Baal Haturim* makes the same remark on the above passage of Scripture.

A great many Rabbies published them in the Hebrew language in the form of a book, of which some were translated into Latin; but I never met with a translation of them into English, except that of D. Levi, who put them at the foot of each page of his translation of the Pentateuch. He appears, however, to have aimed at

giving as little information as possible; being afraid, I suppose, of Gentiles prying into them; and the Rabbies strictly enjoined אין מוסרין דברי תורה לכותי שנא׳ לא עשה כן לכל גוי ומשפטים בל ידעום " Let no explanation of the words of the Law be given to a Gentile, for it was said, 'He hath not dealt so with any nation; and as for His judgments, they have not known them.' " (Talmud, Tract *Ch'Gigah*, chap. 2nd, fol. 13, col. 1.) I hope, therefore, a more complete translation of them into English will be acceptable both to English Jews and Christians. It will also serve as a synopsis of all Jewish customs and ceremonies.*

The strict Jews make their children commit to memory (when they are between six and seven years of age) all the 613 precepts, as they consider a thorough knowledge of them to be a key to the Oral Law, though the majority of them are unintelligible to a child. Rabbi Gedaliah, of Amsterdam, published a catalogue of them, in 1745, which he designated תורת קטן *Torath Katōn*, or *the law in miniature*. He says in his preface: שילמדו הנערים בקטנותם לדעת בעל פה ויהא להם למפתח גדול ללמוד תורה שבעל פה ונרסא דינקותא יהא להם לזכרון בזקנותם שיודע לעשות אותם וחי בהם בזה ובבא " Which children are to learn in their infancy, to know them off by heart; which will be a great introduction for them to learn the Oral Law; and also that what they have learned in their youthful days they may remember in their old age; that they may know to do them, and live by them in this world and in the world to come." In offering this list to the public, (which will be in some measure a translation of his *Torath Katōn*,) I will endeavour to follow the order of that celebrated Rabbi.†

* There are, however, numberless particular observances attached to each precept, which are scarcely possible to be described.

† This being the list which the author was obliged to learn off by heart, when only between six and seven years of age.

I purpose, however, to give a few notes from the Talmud, &c. when occasion may require.

The same Rabbi affirms ועל ידי למוד המצות מתקן גופו אבריו וגידיו שיזכה לחיי עולם הבא "And through the learning of the precepts, [the man] is preparing his body, members, and veins, that he may attain to the life of the world to come." May the Lord hasten the happy time when Israel shall know that Christ is the only way whereby we can enter into life eternal, and that he who does not enter by Him, "but climbeth up some other way, the same is a thief and a robber!" O! may they soon know, "that as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." (Gal. 3. 10, Deut. 27. 26.) O! may they soon look unto Him, who "redeemed us from the curse of the law, being made a curse for us."

"Believing we rejoice
To see the curse remove;
We bless the Lamb, with cheerful voice,
And sing His bleeding love."

THE SIX HUNDRED AND THIRTEEN PRECEPTS.

"These are the Commandments, which the Lord commanded Moses for the children of Israel, in Mount Sinai."* (Lev. 27. 34.)

1. To propagate the human race by marrying at a proper age;† for it is written, "And God blessed them,

* This is Rabbi Gedaliah's heading at the commencement of his *Torath Katon.*

† The proper age mentioned by the Rabbies is 18; but those that marry at 13 are very meritorious, as will appear from the following passage, which occurs in many places in Talmud and other Rabbinical

and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it." (Gen. 1. 28.)

2. To circumcise male children on the eighth day after their birth; for it is written, "This is my covenant, which ye shall keep, between me and you, and thy seed after thee; every man-child among you shall be circumcised." (Gen. 17. 10.)

3. To abstain from the shrunken sinew; for it is written, "Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day." (Gen. 32. 32.)

4. To consecrate the new moon, and to calculate the (year's) time in the house of judgment nearest to the land of Israel, and to fix the holy day accordingly; for it is written, "This month shall be unto you the beginning of months: it shall be the first month of the year to you." (Exod. 12. 2.)

5. To slaughter in the temple on Easter-eve, and even on the Sabbath, the Paschal lamb; to be either a male lamb, without blemish, one year old, or a kid; for it is written, "And the whole assembly of the congregation of Israel shall kill it in the evening." (Exod. 12. 6.) (Evening means after the middle of the day. *Talmud*).

writings, and which Rabbi Joseph Karo adopted in his fourth Code of Laws, called *Tur Eben Haezer*, chapter 1st. מצוה על כל ישראל שישא אשה בן שמנה עשרה והמקדים לישא בן שלש עשרה מצוה מן המובחר

"It is incumbent on every Israelite to marry a wife at the age of 18; but whosoever hastens and marries at the age of 13, renders himself very meritorious." So that amongst the very rich and learned Jews abroad, such marriages frequently take place. An instance of it is mentioned in the "Jewish Intelligence" for May, 1843, in Dr. Macgowan's letter from Jerusalem. According to the Rabbies, the Jewish Jury is to compel every one to marry who has passed his 20th year, and has not married. A person that does not marry is considered as a murderer, וגורם לשכינה שתסתלק מישראל "and causes the Sh'chinah to depart from Israel."

6. To eat the Paschal lamb on the first night of the Passover; at least each person must eat a piece thereof of the size of an olive, besides the general meal; for it is written, "And they shall *eat the flesh in that night*, roast with fire, and unleavened bread: and with bitter herbs they shall eat it." (Exod. 12. 8.)

7. Not to eat the Paschal lamb raw, or boiled; for it is written, "Eat not of it raw, nor sodden at all with water;" (Exod. 12. 9.) or with any other beverage, but every part of it must be roasted on the fire.

8. Not to leave a part of the Paschal lamb; for it is written, "And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire." (Exod. 12. 10.)

9. To remove out of our possession all leavened substances before the noon of the day preceding the Passover; for it is written, "Even the *first day* ye shall put away leaven out of your house." (Exod. 12. 15.) (By "the first" is understood the day preceding the Passover. *T.*)

10. To eat Passover cake,* of the size of an olive at least, on the first night of the Passover; for it is written, "In the first month, on the 14th day of the month at even, ye shall eat unleavened bread." (Exod. 12. 18.) (On this night it is a duty to eat Passover cakes; for the remainder of the Passover it is optional).

11. No leavened substance should be found in our possession during the whole of the Passover; for it is written, "Seven days shall there be no leaven *found* in your houses." (Exod. 12. 19.)

12. Not to partake of things that are mixed with leavened substances; for it is written, "Ye shall eat nothing leavened." (Exod. 12. 20.)

* The Hebrew word מצה *Matzah*, which is usually translated *unleavened bread* in the English Bible, signifies literally *cake*, and is generally applied to the *Passover cakes*.

13. Not to give of the Paschal lamb to an apostate Israelite; for it is written, "This is the ordinance of the Passover: There shall no stranger eat thereof." (Exod. 12. 43.)

14. Not to give of the Paschal lamb to a foreigner, or to hired servants; for it is written, "A foreigner and an hired servant shall not eat thereof." (Exod. 12. 45.) (By "a foreigner" is understood a heathen who abandons idolatry, but continues to eat unlawful meat; an "hired servant" means a proselyte that is circumcised, but not baptized. *T.*)

15. Not to carry a part of the Paschal lamb out of the community; for it is written, "Thou shalt not carry forth ought of the flesh *abroad* out of the house." (Exod. 12. 46.) (Which, according to the Rabbies, means out of the community).

16. Not to break any bone of the Paschal lamb; for it is written, "Neither shall ye break a bone thereof." (Exod. 12. 46.)

17. No uncircumcised person is to eat of the Paschal lamb; for it is written, "For no uncircumcised person shall eat thereof." (Exod. 12. 48.) (Not even an Israelite that remained uncircumcised; which may take place when all his brothers died, in consequence of undergoing that ceremony. *T.*)

18. To dedicate the first-born male children as holy to the Lord; for it is written, "Sanctify unto me all the first-born," &c. (Exod. 13. 2.)

19. Not to eat leavened bread on the Passover; for it is written, "There shall no leavened bread be eaten." (Exod. 13. 3.)

20. No leavened substance shall be seen in our habitations; for it is written, "Neither shall there be leaven seen with thee in all thy quarters." (Exod. 13. 7.)

21. To speak of the deliverance from Egypt, to the children, and even to himself, on the first night of the

Passover; for it written, "And thou shalt shew thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt." Exod. 13. 8.) ("This is done," refers to the eating of unleavened bread, which is a duty at that time. *T.*)

22. To redeem the male firstling of an ass; for it is written, "And every firstling of an ass thou shalt redeem with a lamb." (Exod. 13. 13.) (And the lamb must be given to the Priest. *T.*)

23. To break the neck of the firstling of an ass, if not redeemed; for it is written, "And if thou wilt not redeem it, then thou shalt break his neck." (Exod. 13. 13.)

24. Not to walk on the Sabbath day to a great distance; for it is written, "Let no man go out of his place," &c. (Exod. 16. 19.) (The Rabbies limited the distance to two thousand cubits.)

25. To believe that a God reigns over the universe, who gave existence to all creatures; that He sees and knows every thing, even the thoughts of man; and that nothing was created in the universe except by His will; for it is written, "I am the Lord thy God, which have brought thee out of the land of Egypt," &c. (Exod. 20. 2.)

26. Not to entertain the idea that there is another God besides Him; for it is written, "Thou shalt have [in thought] no other gods before me." (Exod. 20. 3.) ("For the Lord He is the God in the heavens above, and over the earth beneath; there is no other.")

27. Not to make for others, nor get made by others, any image that is worshipped; and even when not to be worshipped, the making alone is unlawful; for it is written, "Thou shalt *not make* unto thee any graven image," &c. (Exod. 20. 4.)

28. Not to bow down to an idol, though the worship thereof does not consist in that; for it is written, "Thou *shalt not* bow down thyself to them," &c. (Exod. 20. 5.)

29. Not to worship an idol in its ordinary manner of

worship, though that be rather a disgraceful one, as the exposures to Peor, or the throwing of stones at Marcolis, or the offering of hair to Chemosh; for it is written, "nor serve them." (Exod. 20. 5.)

30. Not to swear falsely, or without cause; for it is written, "Thou shalt not take the name of the Lord thy God in vain." (Exod. 20. 7.)

31. To sanctify the Sabbath-day at its commencement, and to "distinguish" the greatness thereof from the other days at its termination; for it is written, "Remember the Sabbath-day to keep it holy." (Exod. 20. 8.)

32. Not to work on the Sabbath-day; for it is written, "Thou shalt not do any work." (Exod. 20. 10.)

33. To honour father and mother; for it is written, "Honour thy father and thy mother." (Exod. 20. 12.)

34. Not to commit murder; for it is written, "Thou shalt not kill." (Exod. 20. 13.)

35. "Thou shalt not commit adultery." (Exod. 20. 14.)

36. Not to steal a living being; for it is written, "Thou shalt not steal." (Exod. 20. 15.) (The commandment in Levit. 9. 2, refers to property. *T.*)

37. Not to give false witness; for it is written, "Thou shalt not bear false witness against thy neighbour." (Exod. 20. 16.)

38. Not to covet another person's property; for it is written, "Thou shalt not covet." (Exod. 20. 17.)

39. Not to make a human figure, even for ornament; for it is written, "Ye shall not make *with me* [i.e. a *human figure*, according to Talmud] gods of silver, neither shall ye make unto you gods of gold." (Exod. 20. 23.)

40. Not to build an altar of hewn stones, that is, stones that were shaped by iron instruments; for it is written, "And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone." (Exod. 20. 25.)

41. Not to ascend to the altar by steps, that the ascending person may not be exposed; for it is written, "Neither

shalt thou go up by steps unto mine altar." (Exod. 20. 26.)

42. To judge a Hebrew slave according to the laws given for that purpose; for it is written, "If thou buy an Hebrew servant, six years he shall serve, and in the seventh he shall go out free for nothing." (Exod. 21. 2.)

43. To marry the Hebrew maid-servant that we have purchased, or induce one of our sons to marry her; for it is written, "If she please not her master," &c. "And if he have betrothed her unto his son," &c. (Exod. 21. 8—9.)

44. To allow the Hebrew maid-servant to be redeemed; for it is written, "Then shall he let her be redeemed." (Exod. 21. 8.) (i.e. He must not compel her to complete her time of service, but permit her to be redeemed at any time.)

45. Not to sell the Hebrew maid-servant; for it is written, "To sell her unto a strange nation he shall have no power," &c. (Exod. 21. 8.)

46. Not to deprive the Hebrew maid-servant, much less any other Hebrew girl (being his wife) of her food, her raiment, or her connubial privilege; for it is written, "Her food, her raiment, and her duty of marriage shall he not diminish." (Exod. 21. 10.)

47. Not to strike father, or mother; for it is written, "And he that smiteth his father, or his mother, shall be surely put to death." (Exod. 21. 15.)

48. To put him to death by strangulation; for it is written, "Shall be surely put to death." (And by death generally strangulation is to be understood. *T.*)

49. To fine a person for doing a bodily injury to his fellow-creature; for it is written, "And if men strive together," &c. (Exod. 21. 18.) (This is called the law of fines.)

50. To execute some of those that are liable to the severest penalty of the law by the sword; one of those that must suffer this capital punishment is the individual who has slain another, even if the deceased be the mur-

derer's own heathen slave; for it is written, "He shall be surely *punished*." (Exod. 21 20.) (The Hebrew implies *vengeance*, which the Rabbies say must be executed with the sword; for it is written, "*the avenging sword*." Lev. 26. 25.)

51. To enforce the law concerning an injuring ox; for it is written, "If an ox gore a man," &c. (Exod. 21. 28.) (Not only an ox, but any injuring animal; the owner must pay for the first offence half the injury done, and for repeated offences the whole injury. *T.*)

52. Not to eat the flesh of the stoned ox; for it is written, "And his flesh shall not be eaten." (Exod. 21. 28.) (His flesh becomes unlawful from the moment that the sentence is passed against him. *T.*)

53. To enforce the laws concerning an exposed pit, that might prove the cause of accidents; for it is written, "And if a man shall open a pit, or if a man shall dig a pit," &c. (Exod. 21. 33.)

54. To enforce the laws concerning theft; for it is written, "If a man shall steal an ox, or a sheep," &c. (Exod. 22. 1.)

55. To enforce the laws concerning the injuries done by cattle in the fields of others; for it is written, "If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution." (Exod. 22. 5.)

56. To enforce the laws concerning damage done through fire; for it is written, "If a fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindleth the fire shall surely make restitution." (Exod. 22. 6.)

57. To enforce the laws concerning persons entrusted with goods; for it is written, "If a man shall deliver unto his neighbour money, or stuff, to keep, and it be stolen out of the man's house," &c. (Exod. 22. 7,) (If he swear

that the article entrusted to him was stolen, he need not make any restitution.)

58. To observe the laws with respect to plaintiff and defendant, when each makes a different assertion; for it is written, "For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his," &c. (Exod. 22. 9.) (He that admits a part of the other's assertion must take the oath. *T.*)

59. To observe the laws concerning paid keepers, and persons who have taken things on hire; for it is written, "If a man deliver unto his neighbour an ass, or an ox, or a sheep," &c. (Exod. 22. 10.) (Restitution must be made, although the article be stolen. *T.*)

60. To observe the laws concerning persons borrowing things; for it is written, "And if a man borrow aught of his neighbour, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good." (Exod. 22. 14.)

61. To fine the seducer according to the laws laid down for that purpose; for it is written, "And if a man entice a maid that is not betrothed," &c. (Exod. 22. 16.)

62. Not to suffer to live *any person* performing any witchcraft, though the feminine only is spoken of in the text; for it is written, "Thou shalt not suffer a witch to live." (Exod. 22. 18.) (The Scripture speaks of the then existing circumstances, when females only practised witchcraft. *T.*)

63. Not to vex a stranger by words: for it is written, "Thou shalt neither vex a stranger." (Exod. 22. 21.)

64. Not to oppress a stranger in money affairs; for it is written, "Nor oppress him," (Exod. 22. 21,) (i.e. in money affairs. *T.*)

65. Not to afflict the orphan or the widow; for it is written, "Ye shall not afflict any widow, or fatherless child." (Exod. 22. 11.) (For God is the father of orphans and widows. *T.*)

66. To lend to the poor Israelites; for it is written, "If thou lend money to any of my people that is poor by thee, &c." (Exod. 22. 25.) (And this is considered superior to almsgiving. *T.)*

67. Not to press the poor debtor when his inability to pay is known; for it is written, "Thou shalt not be to him as an usurer." (Exod. 22. 25.)

68. Not to be in any manner connected with a loan on interest; that is, neither to be surety, scribe, nor witness; for it is written, "Neither shalt thou lay upon him usury." (Exod. 22. 25.)

69. Not to revile the judges; for it is written, "Thou shalt not revile the gods* (or the judges)." (Exod. 22. 28.)

70. Not to blaspheme the holy name; for it is written, "Thou shalt not revile the gods (or God)." (Exod. 22. 28.)

71. Not to revile the ruler or the king; for it is written, "Nor curse the ruler of thy people." (Exod. 22. 28.)

72. Not to offer the heave-offering previous to the "first-fruits;" nor the first "tithe" previous to the "heave-offering," nor the second "tithe" previous to the first; for it is written, "Thou shalt not delay to offer the first of thy ripe fruits and of thy liquors." (Exod. 22. 29.) (i.e. *The order* is not to be changed.)

73. Not to eat the flesh of an animal that has been torn by wild beasts; for it is written, "Neither shall ye eat any flesh that is torn of beasts in the field." (Exod. 22. 31.) (The flesh of any animal that could not have lived twelve months longer, is considered unlawful. *T.*)

74. Not to listen to one of contending parties in the absence of the opponent; for it is written, "Thou shalt not raise a false report." (Exod. 23. 1.) (This precept is considered to be broken by those who listen to the slander, as well as by the slanderer himself. *T.*)

* The judges are called אלהים *Elohim* (gods,) because in judging according to God's Law, they are considered to be in the place of God.

75. Not to allow an ungodly man to be a witness; for it is written, "Put not thine hand with the wicked to be an unrighteous witness." (Exod. 23. 1.)

76. Not to sentence to capital punishment until those that find the prisoner guilty exceed in number by two, those that pronounce him not guilty; for it is written, "Thou shalt not follow a multitude to do evil." (Exod. 23. 2.)

77. In cases that would involve capital punishment, not to pronounce that prisoner guilty whom we at first pronounced not guilty; for it is written, "Neither shalt thou speak in a cause to *decline* after many, to wrest judgment." (Exod. 23. 2.)

78. To take the opinion of the majority; for it is written, "To decline after many." (Exod. 23. 2.)

79. Not to have compassion on the poor in a case of justice; for it is written, "Neither shalt thou countenance a poor man in his cause." (Exod. 23. 3.)

80. To ease a neighbour's cattle that is lying under its burden; for it is written, "If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him," &c. (Exod. 23. 5.)

81. Not to make the law bear against an ungodly man; for it is written, "Thou shalt not wrest the judgment of thy poor in his cause." (Exod. 23. 6.) ("Poor" means here, poor in godliness. *T.*)

82. Not to enforce the law by circumstantial evidence; for instance, if witnesses have seen one person pursue another with the intention of killing him, and did not see that the deed was committed by him, but immediately afterwards saw the murdered man, and also the murderer with a bloody sword in his hand; it is unlawful to enforce the law unless the witnesses have seen the act of murder itself; for it is written, "And the innocent and the righteous slay thou not." (Exod. 23. 7.)

83. Not to take a bribe; for it is written, "And thou shalt take no gift." (Exod. 23. 8.)

84. To leave free all the agricultural produce of every seventh year; for it is written, "But the seventh year thou shalt let it rest and lie still," &c. (Exod. 23. 2.) (This is called the year of release.)

85. To rest on the Sabbath-day; for it is written, "And on the seventh day thou shalt rest." (Exod. 23. 12.)

86. Not to swear, nor cause others to swear, by an idol; for it is written, "And make no mention of the name of other gods." (Exod. 23. 13.)

87. Not to seduce others into idolatry; for it is written, "Neither let it be heard out of thy mouth." (Exod. 23. 13.)

88. To celebrate three feasts; for it is written, "Three times thou shalt keep a feast unto me in the year." (Exod. 23. 14.)

89. Not to kill the Paschal lamb while leavened substances are yet in the house; for it is written, "Thou shalt not offer the blood of my sacrifice with leavened bread." (Exod. 23. 18.)

90. Not to keep the offering-pieces of the Paschal lamb over night; for it is written, "Neither shall the fat of my sacrifice remain until the morning." (Exod. 23. 18.)

91. To bring the "First-fruits" into the temple; for it is written, "The first of the first-fruits of thy land thou shalt bring into the house of the Lord thy God." (Exod. 23. 19.)

92. Not to boil flesh in milk; for it is written, "Thou shalt not seethe a kid in his mother's milk." (Exod. 23. 19.) (This verse occurs three times in the Pentateuch; viz. Exod. 23. 19; 34. 26; Deut. 14. 21; one against the eating, another against enjoying any pleasure from it, and the third against the cooking. *T.)*

93. Not to enter into a covenant with any one of the seven nations; for it is written, "Thou shalt make no covenant with them, nor with their gods." (Exod. 23. 32.) (The "seven nations" are the Canaanites, the Hitites, the

Amorites, the Perizzites, the Jebusites, the Hivites, and the Girgashites).

94. Not to permit idolaters to dwell in the land of Israel; for it is written, "They shall not dwell in thy land, lest they make thee sin against me." (Exod. 23. 33.)

95. On entering the holy land, to build a temple, that sacrifices may be offered, and the feasts celebrated there; for it is written, "And let them make me a sanctuary, that I may dwell among them." (Exod. 25. 8.)

96. Not to remove the staves from the rings of the ark; for it is written, "The staves shall be in the rings of the ark; they shall not be taken from it." (Exod. 25. 15.)

97. That every Sabbath the Priests should place the shew-bread and the pure frankincense before the Lord; for it is written, "And thou shalt set upon the table shew-bread before me alway." (Exod. 25. 30.) (Every Sabbath the priests did eat the bread after they had burned the incense. *T.*)

98. That the priests prepare the lights of the "Candlestick" before the Lord; for it is written, "In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it." (Exod. 27. 21.)

99. To dress in the sacerdotal garments made for the service; for it is written, "And they shall make holy garments for Aaron thy brother, and his sons; that he may minister unto me in the priest's office." (Exod. 28. 4.)

100. Not to loosen the breastplate from the Ephod; for it is written, "And that the breastplate be not loosed from the Ephod." (Exod. 28. 28.)

101. Not to tear the "hem;" for it is written, "It shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, *that it be not rent*." (Exod. 28. 32.)

102. The priests are to eat the holy meat of the sin

and trespass offerings, and the owners that of the offerings of atonement; for it is written "And they shall eat those wherewith the atonement was made." (Exod. 29. 33.)

103. To burn incense twice a day; for it is written, "And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it." (Exod. 30. 7.)

104. Not to perform any service on the golden altar within the temple, besides the burning of the incense daily from one day of atonement to the other; for it is written, "Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon." (Exod. 30. 9.)

105. To offer half a shekel every year; for it is written, "This they shall give, every one that passeth among them that are numbered, half a shekel." (Exod. 30. 13.) (To be given by those who are 20 years of age and upwards, to purchase therewith the daily and additional sacrifices, and other necessaries for the temple. *T.*)

106. The priest is to sanctify his hands and feet at the laver; for it is written, "For Aaron and his sons shall wash their hands and their feet thereat." (Exod. 30. 19.) (This is called the sanctification of hands and feet.)

107. To anoint the high priests and the kings with the oil of ointment; for it is written, "And thou shalt make it an oil of holy ointment." (Exod. 30. 25, and Levit. 30. 19.)

108. Not to anoint any one else with this oil; for it is written, "Upon man's flesh shall it not be poured." (Exod. 30. 32.)

109. Not to make any oil like the above for other purposes; for it is written, "Neither shall ye make any other like it." (Exod. 30. 32.)

110. Not to make incense similar to that used in the temple for other purposes; for it is written, "Ye shall

not make to yourselves according to the composition thereof." (Exod. 30. 37.)

111. Not to eat or drink of any thing that is offered to idols (including wine that is intended to be used in an idolatrous worship*); for it is written, "Lest thou make a covenant with the inhabitants of the land, &c. and thou eat of this sacrifice." (Exod. 34. 15.)

112. To rest from agricultural labours every seventh year; for it is written, "Six days, &c. in earing time, and in harvest thou shalt rest." (Exod. 34. 21.)

113. Not to eat flesh with milk; for it is written, "Thou shalt not seethe a kid in his mother's milk." (Exod. 34. 26.)

114. Not to inflict the punishment of flogging, or one of the four different capital punishments, on the Sabbath day; for it is written, "Ye shall kindle no fire throughout your habitation on the Sabbath day." (Exod. 35. 3.) (This means, to bring no one to suffer death by fire, or to suffer any other punishment. *T.*)

115. To make the burnt sacrifices according to law; for it is written, "If his offering be a burnt sacrifice," &c. (Lev. 1. 31.) (It must consist of a male without blemish.)

116. To make the meat offering according to law; for it is written, "And when any will offer a meat offering," &c. (Lev. 2. 1.)

117. Not to offer any leaven or honey on the altar; for it is written, "For ye shall burn no leaven, nor any honey, in any offering of the Lord," &c. (Lev. 2. 11.)

* The strict Jews never drink *wine* from vessels which have been touched by Gentiles, after the wine has been poured into them. The reason alleged in Talmud for this prohibition is the probability that such wine might have been consecrated by the Gentiles for some idolatrous purpose. Should a bottle or glass of wine be touched by a Gentile, it must be poured into the streets, for it is unlawful to be used in any way whatever. *T.*

(By "honey" in the Pentateuch is understood the syrup produced from dates. *T.*)

118. Not to bring any sacrifice or offering without salt; for it is written, "Neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering." (Lev. 2. 13.)

119. To salt every sacrifice and offering; for it is written, "With all thine offerings thou shalt offer salt." (Lev. 2. 13.)

120. That the judges bring a sacrifice, if they have taught an improper doctrine, and the majority of the community have acted upon it; for it is written, "And if the whole congregation of Israel sin through ignorance, &c. then the congregation shall offer a young bullock," &c. (Lev. 4. 13.)

121. That every individual bring a fixed sacrifice when he has committed a sin through ignorance, for which he would have been "cut off;" for it is written, "And if any one, &c. then he shall bring his offering, a kid of the goats." (Lev. 4. 27, 28.) (It is called a "fixed sacrifice" because rich and poor must bring alike.)

122. To bear witness before the judges if we know any thing concerning our neighbour; for it is written, "And is a witness whether he has seen or known of it; if he do not utter it, then he shall bear his iniquity." (Lev. 5. 1.)

123. To bring a variable sacrifice for having unwittingly defiled the temple, or any thing pertaining to it, or for having unwittingly uttered an oath of any kind; for it is written, "And he shall bring his trespass-offering unto the Lord," &c. (Lev. 5. 6.) (It is called "variable sacrifice," because it changes according to the means of the individual; the rich brings a female from the flock; the poor a couple of young pigeons; and the very poor the tenth part of an ephah of flour. *T.*)

124. Not to separate the head from the neck, when the sin offering consists of pigeons; for it is written, "He

shall wring, &c. but shall not divide (separate) it." (Lev. 5. 8.) (The ceremony was performed by cutting with the nail through the windpipe, but was not to separate the head from the body. *T.)*

125. Not to put any oil on the sin offering; for it is written, "He shall put no oil upon it." (Lev. 5. 11.)

126. Not to put frankincense on it; for it is written, "Neither shall he put any frankincense thereon." (Lev. 5. 11.)

127. To pay for having unwittingly derived an advantage from things dedicated to the temple, or for heave offerings, their value, and the fifth of their value besides; the offender must moreover bring a trespass offering; for it is written, "If a soul commit a trespass, &c. he shall bring, &c. and he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto." (Lev. 5. 15, 16.)

128. To bring trespass offering when in doubt whether or not we have committed a sin, the wilful doing of which would have subjected us to be "cut off;" and to bring a sin offering when such a sin has been committed unintentionally; for it is written, "And he shall bring a ram without blemish out of the flock with thy estimation, for a trespass offering." (Lev. 5. 18.) (If afterwards he is certain of having committed the sin, he must bring a sin offering. *T.*)

129. To restore the articles robbed, when repenting of the deed; for it is written, "He shall restore that which he took violently away." (Lev. 6. 4.) (i.e. If the article is in existence; but if it is impossible for him to restore it, let him pay its value, and be guiltless. *T.*)

130. To bring a trespass offering for sins that we are now aware that we have committed unintentionally, whether it be in trespassing upon dedicated things, or robbery, or concerning a betrothed maid-servant, or a false oath in money matters; for it is written, "And he shall bring his

trespass offering unto the Lord, a ram without blemish out of the flock." (Lev. 6. 6.) (This is a *certain* trespass offering.)

131. That the priest remove daily the ashes from the altar; for it is written, "And take up the ashes." (Lev. 6. 10.)

132. To keep a continual fire on the altar; for it is written, "The fire shall ever be burning upon the altar." (Lev. 6. 13.) (Every morning and evening wood had to be placed upon the altar, and to be kindled. These offices were performed on the altar; first, upon it were offered the sacrifices; secondly, from it were taken the coals in the fire-pan, to burn the daily incense; and thirdly, upon it was maintained the perpetual fire. *T.*)

133. Not to extinguish the fire on the altar; for it is written, "It shall never go out." (Lev. 6. 13.)

134. That the priests eat the remainder of the offerings after the burning of the "handful;" for it is written, "And the remainder thereof shall Aaron and his sons eat." (Lev. 6. 16.)

135. Not to bake the remainder of the offerings with leaven; for it is written, "It shall not be baken with leaven." (Lev. 6. 17.)

136. The high priest is to bring daily an offering of a tenth part of an ephah of fine flour, half in the morning, and half in the evening; for it is written, "This is the offering of Aaron and of his sons, which they shall offer unto the Lord." (Lev. 6. 20.) (This is the pan-offering; and every priest, when commencing to officiate, had to bring such an offering.)

137. Not to eat any priestly offering; for it is written, "For every meat offering for the priest shall be wholly burnt; it shall not be eaten." (Lev. 6. 23.) (Of this offering, made by the priest himself, the "handful" is not taken, but the whole is offered. *T.)*

138. To perform the sin-offering according to law; for

it is written, "This is the law of the sin offering," &c. (Lev. 6. 25.) (There is but one law for all sin offerings.)

139. Not to eat of the flesh of that sin offering, the blood of which is sprinkled on the golden altar; for it is written, "And no sin offering, whereof any of the blood is brought into the tabernacle, &c. shall be eaten: it shall be burnt in the fire." (Lev. 6. 30.)

140. To perform the trespass offering according to law; for it is written, "And this is the law of the trespass offering," &c. (Lev. 7. 1.)

141. To perform the peace offering according to law; for it is written, "And this is the law of the sacrifice of peace offerings," &c. (Lev. 7. 11.)

142. To leave nothing of the offering of thanksgiving; for it is written, "And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning." (Lev. 7. 15.)

143. To burn whatever holy meat remains beyond the time fixed for the different sacrifices, during which it might be eaten; for it is written, concerning the peace offering, "But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire." (Lev. 7. 17.) (There are four different sorts of holy things: first, the burnt offering that was burnt altogether; secondly, the sin and the trespass offerings, which were eaten by the priests; thirdly, the peace offerings, eaten by the offerers, the priests taking only the breast and the shank; and fourthly, the thanksoffering. *T.*)

144. Not to eat an "abomination;" for it is written, "Neither shall it be imputed unto him that offereth it: it shall be an abomination." (Lev. 7. 18.) (When the priest, whilst slaughtering or offering a sacrifice, entertained the thought of eating or burning certain parts of it after the time fixed for these purposes, the sacrifice is called an abomination. *T.*)

145. Not to eat holy meat that has been defiled; the transgressor, however, does not incur the punishment of being "cut off;" for it is written, "And the flesh that toucheth any unclean thing shall not be eaten." (Lev. 7. 19.) (But he that in an unclean state eats holy meat is liable to be "cut off." *T.*)

146. To burn such holy meat as has been defiled; for it is written, "It shall be burnt with fire." (Lev. 7. 19.)

147. Not to eat the fat of clean cattle; for it is written, "Ye shall eat no manner of fat, of ox, or of sheep, or of goat." (Lev. 7. 23.) (For parts of these are offered as sacrifices; but it is lawful to eat of the fat of clean animals that are not used for sacrifices. *T.*)

148. Not to eat the blood of cattle, animals, or birds; for it is written, "Ye shall eat *no manner* of blood." (Lev. 7. 26.)

149. The priests are not to enter the temple with long hair like mourners; for it is written, "Uncover not your heads." (Lev. 10. 6.)

150 Nor to enter the temple in torn garments; for it is written, "Neither rend your clothes." (Lev. 10. 6.)

151. The priests are not to leave the temple during service; for it is written, "And ye shall not go out from the door of the tabernacle." (Lev. 10. 7.) (There is a double prohibition given to the high priest; "neither shall he go out of the sanctuary, nor profane the sanctuary of his God," &c. (Lev. 21. 12.)

152 No priest who has partaken of wine, or other intoxicating drink, is to enter the temple, or to teach any of God's laws; for it is written, "Do not drink wine nor strong drink, &c. when ye go into the tabernacle, &c. And that ye may teach the children of Israel." (Lev. 10. 9—11.)

153. To examine the beast intended to be eaten, concerning the marks described in the Bible; for it is written, "These are the beasts which ye shall eat among all the

beasts that are on the earth. Whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud," &c. (Lev. 11. 2—3.) (Both of these marks are absolutely necessary. *T.*)

154. Not to eat an unclean beast; for it is written, "Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the hoofs," &c. (Lev. 11. 4.) (For they have but *one* of the marks. *T.*)

155. To examine the fish intended to be eaten, concerning the marks described in the law; for it is written, "These shall ye eat of all that are in the waters: whatsoever hath fins and scales," &c. (Lev. 11. 9.)

156. Not to eat an unclean fish; for it is written, "Ye shall not eat of their flesh," &c. (Lev. 11. 11.)

157. Not to eat an unclean fowl; for it is written, "And these are they which ye shall have in abomination among the fowls," &c. (Lev. 11. 13.) (All fowls not mentioned in the list of the unclean are lawful. *T.*)

158. To examine the locusts intended to be eaten, whether they have the marks described in the law; for it is written, "Yet these may ye eat, &c. which have legs above their feet." (Lev. 11. 21.)

159. To observe that the 8 creeping things mentioned in the law are highly unclean, and are capable of defiling ordinary things to the first and second degree, and heave-offerings to the third degree, and holy things to the fourth; for it is written, "These also shall be unclean unto you among the creeping things," &c. "the weasel, and the mouse, and the tortoise after his kind, and the ferret, and the chameleon, and the lizard, and the snail, and the mole." (Lev. 11. 29—30.) (Some defile even by being carried, and others do not, except by a direct touch. They can defile only when dead, for no living creature is unclean except a human being. When the unclean thing touches the first object, it is said to defile to the *first* degree, and

when the first object touches a second object and defiles it, the original unclean thing is said to defile to the *second* degree, &c. *T.*)

160. All kinds of vegetable produce, when they are gathered, are not liable to become unclean by contact with an unclean thing, unless they have been previously moistened with water, oil, honey, milk, wine, dew, or blood, [or any other liquid, according to Talmud]; for it is written, "Of all meat which may be eaten, that on which such water cometh shall be unclean." (Lev. 11. 34.)

161. That a piece of a carcase of the size of an olive be considered an unclean thing and capable of defiling ordinary things to the first and second degree; heave-offerings to the third degree; and holy things to the fourth degree; either by being carried or by being touched; for it is written, "And if any beast, of which ye may eat, die," &c. (Lev. 11. 39.) (A beast that has died of any disease, or, after being slaughtered, has been pronounced unclean, is called a *carcase.* *T.*)

162. Not to eat any creeping thing; for it is written, "And every creeping thing that creepeth upon the earth shall be an abomination: it shall not be eaten." (Lev. 11. 41.)

163. Not to eat the small creeping things which are found on fruits and seeds; for it is written, "And every creeping thing that creepeth," &c. (Lev. 11. 41—42.) (Therefore great caution must be observed to see that fruits and other eatables be free from mites. *T.*)

164. Not to eat the small insects that float on the water; for it is written, "Ye shall not make yourselves abominable with any creeping thing." (Lev. 11. 43.) (Therefore great care must be taken to filter the water intended to be used in food or drink. *T.*)

165. Not to eat the insects that come into existence through putrefaction; for it is written, "Neither shall ye defile yourselves with any manner of creeping thing." (Lev. 11. 44.)

166. That a woman be unclean for seven days after the birth of a male-child, and for a fortnight after the birth of a female child; for it is written, "Of a woman," &c. (Lev. 12. 2.)

167. No unclean person to eat of the holy meat before he has used the bath, and the sun has set—and if liable to an offering, until that be made; for it is written, "She shall touch no hallowed thing," &c. (Lev. 12. 4.)

168. That the woman who has become a mother bring a sacrifice at the expiration of 40 days after the birth of a son, and at the end of 80 days after the birth of a daughter; see Lev. 12. 6. (If she be poor she brings two turtle-doves, or two young pigeons, one for a burnt offering, and one for a sin offering. *T.*)

169. Any person afflicted with leprosy is to consult the priest; who will pronounce him clean, or otherwise; or when the priest can see no marks of uncleanness which can confine the afflicted person, he is to conduct himself according to the priest's orders; for it is written, "When a man shall have in the skin of his flesh," &c. (Lev. 13. 2.)

170. Not to shave the hair of the scall; for it is written, "But the scall shall he not shave." (Lev. 13. 33.)

171. Persons afflicted with leprosy to observe the whole process laid down in the law; for it is written, "And the leper in whom the plague is, his clothes shall be rent," &c. (Lev. 13. 45.)

172. To proceed with leprous garments according to law; for it is written, "The garments also that the plague," &c. (Lev. 13. 47.)

173. That the cleansing of a leprous man, or garment, or house, be effected and proceeded with according to law; for it is written, "This shall be the law of the leper in the day of his cleansing," &c. (Lev. 14. 2—32.)

174. That the leper shave his hair twice; and the seven days intervening between his first and second shaving are called "counting days;" for it is written, "And shave off all his hair." (Lev. 14. 8.)

175. To bathe in the waters of a well, in order to be purified from any uncleanness; for it is written, "Also he shall wash his flesh in water, and he shall be clean." (Lev. 14. 9.) (The well must contain water enough to cover the whole body; the Rabbies have fixed the quantity of water to be not less than 40 measures. *T.*)

176. Persons recovered from leprosy to offer one burnt offering, one sin offering, one trespass offering, and one log of oil; if poor, a lamb for a trespass offering, the tenth part of an ephah of flour, a log of oil, and two turtle-doves, or young pigeons; one for a burnt offering, and one for a sin offering; for it is written, "And on the eighth day he shall take," &c. (Lev. 14. 10—21.)

177. To consider a leprous house as unclean; for it is written, "And he that owneth the house shall come and tell, &c. as it were a plague in the house." (Lev. 14. 35.) (Even a learned man must not say "a plague," but "as it were a plague." *T.*)

178. Persons afflicted with the disease described in Lev. 15. 2. to be unclean, and capable of defiling others.

179. These persons when restored to bring the sacrifice ordained in the law; (Lev. 15. 14.)

180.—183.

184. The priests are not to enter the temple except at the appointed hours for the performance of their offices; for it is written, "That he come not at all times into the holy place," &c. (Lev. 16. 2.

185. The high priest is to perform the service for the day of atonement, in the order prescribed; for it is written, "*Thus* shall Aaron come into the holy place," &c. (Lev. 16. 3.)

186. Not to sacrifice out of the court what should have been offered in the interior; for it is written, "And bringeth it not unto the door of the tabernacle." Lev. 17. 9.)

187. To cover the blood of a slaughtered beast or fowl; for it is written, "And whatsoever man, &c. which hunteth or catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, [slaughter it] and *cover* it with dust." (Lev. 17. 13.)

188.—211.

212. To fear parents; that should they even strike the son, or spit at him, he must not shame them; for it is written, "Ye shall fear every man his mother, and his father." (Lev. 19. 3.) (Talmud says "*to fear*" means not to sit in his place, nor to speak in his place, nor to contradict him).

213. Not to turn unto idols, either in thought, or by word, or with a look; for it is written, "Turn ye not unto idols." (Lev. 19. 4.) (e.g. Whenever a Jew passes a Christian place of worship, especially in foreign countries, he is enjoined to turn his face from it).

214. Not to make an idol even for a heathen; for it is written, "Nor *make* to yourselves molten gods." (Lev. 19. 4.) (And he that makes an idol for himself commits a double sin, one in the mere making, and the other in appropriating it. *T.*)

215. Not to eat of the remainder of holy meat after the time of consumption fixed for the respective sacrifices; for it is written, "And if aught remain until the third day, it shall be burnt in the fire." (Lev. 19. 6.)

216. Not to reap the whole produce of the field, but to leave uncut a corner of the field for the poor; for it is written, "Thou shalt not wholly reap the corners of thy field." (Lev. 19. 9.)

217. To leave a corner of the field for the poor; for it is written, "Thou shalt leave them for the poor and stranger." (Lev. 19. 10.) (By stranger is understood a pious proselyte, but even the idolatrous stranger is permitted the same privilege for the sake of peace. *T.*).

218. Not to glean the ears of corn that drop in the course of reaping; for it is written, "Neither shalt thou gather the gleanings of thy harvest." (Lev. 19. 9.)

219. To leave the ears dropped (not through accident) for the poor; for it is written, "Thou shalt leave them," &c. (Lev. 19. 10.) (One or two ears may be called "gleanings," but not three. In all doubtful cases they are to be called "gleanings." *T.)*

220. Not to collect *all* the fruits of the vineyard; for it is written, "And thou shalt not glean thy vineyard." (Lev. 19. 10.)

221. To leave the corner and gleanings in the vineyard; for it is written, "Thou shalt leave them for the poor and stranger. (Lev. 19. 10.)

222. Not to pick up every grape that is dropped in the vineyard in the course of the vintage; for it is written, "Neither shalt thou gather every grape," &c. (Lev. 19. 10.) (Two are called "droppings," but not three. *T.)*

223. To leave the "droppiugs" of the vineyard for the poor; for it is written, "Thou shalt leave them," &c. (Lev. 19. 10.)

224. Not to steal any thing belonging to one's neighbour, even were it only to vex him for a time, or with the intention of restoring it four or five fold; for it is written, "Ye shall not steal." (Lev. 19. 11.)

225. Not to keep back other people's money intrusted to us, or placed in our hands in any other way; for it is written, "Neither deal falsely." (Lev. 19. 11.)

226. Not to swear after denying it; for then he would commit a double sin, that of lying and that of profane swearing.

227. Not to swear falsely; for it is written, "And ye shall not swear by my name falsely." (Lev. 19. 12.)

238. Not to hate with a covert hatred; for it is written, "Thou shalt not hate thy brother in thine heart." (Lev. 19. 17.)

239. To reprove any one (the young should even reprove his elder) that conducts himself improperly; whether in things human or divine; for it is written, "Thou shalt in any wise rebuke thy neighbour." (Lev. 19. 17.) (Talmud says, even a hundred times; the reward for the observance of this commandment is very great, and he that can, but will not, hinder the commission of a sin, will himself be caught therein.)

240. Not to put any one to the blush in the presence of other people, but to reprove him at first privately; for it is written, "And not suffer sin upon him." (Lev. 19. 17.) (But when the person has been reproved concerning spiritual things to no purpose, it is lawful to shame him, to publish his wickedness, and to render him contemptible, until he turn from his evil way. *T.)*

241. Not to avenge one's self; viz. not to say, I will do unto him as he has done unto me; for it is written, "Thou shalt not avenge." (Lev. 19. 18.) (For we ought to believe that whatever happens to us, whether good or evil, comes from God. *T.)*

242. Not to bear in mind, or mention the injury our neighbour has done to us, even though there is no intention of retaliating; for it is written, "Nor bear any grudge." (Lev. 19. 18.) (We ought to believe that the injuries inflicted have been sent to us from God for our sins; and with this conviction we shall live at peace with all men, and gain the blessing and peace of God. *T.*)

243. To love every Israelite with a perfect love, and be as careful of him as we are of ourselves and our property; for this is the great principle in the law—"love thy neighbour as thyself." (Lev. 19. 18.)

244. (Lev. 19. 19.)

245. Not to sow two different seeds in the holy land, as wheat and barley, beans or lentiles; for it is written, "Thou shalt not sow thy seed with mingled seed." (Lev. 19. 19.)

246. Not to eat of the fruit of a tree during the first three years of its plantation. (Lev. 19. 23.)

247. That all the fruit a tree bears in the fourth year of its plantation be holy, and that the owners eat it like the second tithes in Jerusalem; for it is written, "But in the fourth year all the fruit thereof shall be holy to praise the Lord withal." (Lev. 19. 24.)

248. In youth not to indulge in excess in eating and drinking; as is mentioned of the stubborn and rebellious son, who, being a glutton and a drunkard, is to be put to death; for it is written, "Ye shall not eat any thing with the blood." (Lev. 19. 26.) (That is, not to eat in a manner that will bring us to commit murder; for most of the sins committed by man arise from excess in eating and drinking. *T.*)

249. Not to use enchantments, that is, not to say, because the bread dropped out of my mouth, or the stick out of my hand, it bodes me good or evil; and on that account not to abstain from that which we intended to do; for it is written, "Neither shall ye use enchantment." (Lev. 19. 26.)

250. Not to say that certain hours are propitious, or otherwise, for certain things; for it is written, "Nor observe times." (Lev. 19. 26.)

251. Not to shave the corner of the head (the hair covering the temple), for it is written, "Ye shall not round the corners of your heads." (Lev. 19. 27.)

252. Not to shave even a part of the beard; (one of the five corners of the beard, of which there are two on each cheek bone, and one beneath, called the ear of the beard); for shaving any one of them a person is to be flogged; and if he shave them all at once, to be flogged five times; for it is written, "Neither shalt thou mar the corners of thy beard." (Lev. 19. 27.)*

* The Jews in this country say this precept is broken only when a razor is used, and therefore evade it by using some other instrument.

253. Not to print any marks on our flesh; for it is written, "Nor print any marks upon you." (Lev. 19. 28.) (It is not a trespass, unless the marks are indelible. *T.*)

254. To revere the temple by being humble in heart when entering it for prayer; for the glory of God resteth there, and He commanded us to fear; for it is written, "And reverence my sanctuary." (Lev. 19. 30.) (In our exile the synagogue is our temple. *T.*)

255. Not to consult those that have familiar spirits, nor perform any of their ceremonies; for it is written, "Regard not them that have familiar spirits." (Lev. 19. 31.)

256. Not to perform any ceremonies of the wizards, (which are somewhat like the ceremonies of people having familiar spirits, and both contain a kind of idolatry;) for it is written, "Neither seek after wizards," &c. (Lev. 19. 31.) (The punishments are given in Lev. 20. 27.)

257. To honour wise men, and to rise up before them; for it is written, "Thou shall rise up before the hoary head, and honour the face of the old man." (Lev. 19. 32.) (It is glorifying God to honour His servants, (sages). If an old man be ignorant, but godly, we are also bound to honour him; for it is written, "But he honoureth them that fear the Lord." Ps. 15. 4. We are not bound to honour even learned men if they are not godly. *T.*)

258. Not to deceive in any kind of measure or weight; for it is written, "Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure." (Lev. 19. 35.)

259. To have very correct scales, measures, and weights, so that no deception whatever shall take place; for it is written, "Just balances, just weights," &c. (Lev. 19. 36.) (Great blessings will attend the observer of this precept. *T.*)

260. Not to curse one's parents even after their death by their respective names; the transgressor is to be stoned; for it is written, "For every one that curseth, &c. his blood shall be upon him." (Lev. 20. 9.) ("His blood," &c. always means stoning. *T.*)

261. That the Jury condemn some criminals to be burnt; for instance, such as offend against Lev. 20. 11.

262. Not to adopt the manners of the nations; for it is written, "And ye shall not walk in the manners of the nations." (Lev. 20. 23.) (Not to adopt *any one* of their manners. *T.)*

263. That the ordinary priest shall not defile himself by the dead, except such as are mentioned in the law; for it is written, "There shall none be defiled for the dead among his people," &c. (Lev. 21. 1.) (For all others are bound to attend to the dead among his people. *T.)*

264. That the priests shall defile themselves for those relatives mentioned in the law, viz. father, mother, son, daughter, brother, and sister; if the priests are not willing to do so, they are defiled against their will; for it is written, "For her may he be defiled." (Lev. 21. 3.)

265. That no priest who has to use the bath shall perform any service in that day, until after the setting of the sun; for until then he is unclean to the second degree; for it is written, "They shall be holy unto their God," &c. (Lev. 21. 6.)

266.—267. (Lev. 21. 7.)

268. That no priest shall marry a divorced woman; for it is written, "Neither shall they take a woman put away from her husband." (Lev. 21. 7.) (Even when she has been only *betrothed* to another. *T.)*

269. To sanctify the children of Aaron, and to let them have precedence in all holy affairs, because the Lord has chosen them, and set them apart for His service; for it is written, "Thou shalt sanctify him therefore," &c. (Lev. 21. 8.)

270. The high priest is not to enter the tent containing any dead; even where other priests are bound to incur defilement [by Precept 264]; for it is written, "Neither shall he go in to *any dead body*." (Lev. 21. 11.) (He is not to enter the same room. *T.)*

271. The high priest must not defile himself by touching a dead body, either directly or indirectly, not even those of his parents; for it is written, "Nor defile himself for his father or for his mother." (Lev. 21. 11.) (But he may touch a dead body when there is no one else to attend to it. *T.)*

272. The high priest is to marry a maid; but she must neither be in her minority, nor far advanced in age; for it is written, "And he shall take a wife," &c. (Lev. 21. 13.)

273. He is not to mary a widow, even if she had been only betrothed; for it is written, "A widow, &c. shall he not take." (Lev. 21. 14.)

274. Lev. 21. 15.

275. That no priest that is afflicted with a lasting blemish is to serve in the temple; for it is written, "Whosoever he be of thy seed that hath any blemish, let him not approach to offer the bread of his God." (Lev. 21. 17.)

276. That *no* priest afflicted with a temporary blemish is to serve in the temple as long as the blemish is on him; for it is written, "Let him not approach to offer." (Lev. 21. 17.)

277. That no priest afflicted with a blemish is to enter the temple; for it is written, "Only he shall not go in unto the vail," &c. (Lev. 21. 23.)

278. That no priest, when in a state of uncleanness, is to perform any service in the temple; for it is written, "Profane not my holy name." (Lev. 22. 2.)

279. No priest, while in an unclean state, is to eat of the heave offerings; for it is written, "What man soever of the seed of Aaron, &c. he shall not eat of the holy things until he be clean." (Lev. 22. 4.)

280. No stranger is to eat of the heave offerings; (the "first-fruits" are also called heave-offerings); for it is written, "There shall no stranger eat of the holy thing." (Lev. 22. 10.)

281. No sojourner, or hired servant, of the priest, is to eat

of the holy things; for it is written, "A sojourner, &c. shall not eat of the holy thing." (Lev. 22. 10.) (A sojourner is a continual hireling, and an "hireling" is merely temporary. These and the Hebrew slaves are not called the priest's property; but a *heathen* slave and the priest's beast are such, and they may eat of the holy things. *T.)*

282. No uncircumcised priest is to partake of the holy things; this is a deduction from similar expressions. The terms "sojourner and hireling" are used in Ex. 12. 45, concerning the paschal lamb, and in Lev. 22. 10, concerning holy things; [and as all uncircumcised persons are commanded to abstain from the one, (Ex. 22. 40.) so they must also abstain from the other. *T.*]

283. The "profane" woman is not to partake of the holy things; viz. the heave offering, the breast, and the shank, which any other daughter of the priest might eat; for it is written, "If the priest's daughter also, &c. she may not eat of an offering of the holy things." (Lev. 22. 12.)

284. Not to partake of things of which the tithes and heave offerings have not yet been given; for it is written, "And they shall not profane the holy things, &c. which they offer [*shall* offer, *Heb.*] unto the Lord." (Lev. 22. 15.)

285. Not to bring any animal with a blemish near the altar, (even when not sacrificed;) for it is written, "But whatsoever hath a blemish, that shall ye not offer," [bring near, *Heb.*] (Lev. 22. 20.)

286. That all animals brought as sacrifices be perfect in their kind, and free from blemishes; for it is written, "It shall be perfect to be accepted." (Lev. 22. 21.)

287. Not to make a blemish* in the holy things; for it

* All first-born animals, without blemishes, are considered by the Jews holy unto the Lord, and should be offered at the Temple, if it were in existence. Hence they are not sold or killed, unless they are accidently blemished. The above Precept is intended to guard against the owners of such animals causing blemishes on them, in order that they may be released from this obligation.

is written, "There shall be no blemish therein." (Lev. 22. 21.)

288. Not to slaughter for a sacrifice any animal having a blemish; for it is written, "Blind, or broken, &c. ye shall not offer these unto the Lord." (Lev. 22. 22.)

289. Not to burn as an offering the "parts" of any animal that had a blemish; for it is written, "Nor make an offering by fire of them upon the altar," (Lev. 22. 22.) (By "parts" is understood fat of the intestines, kidneys, flanks, caul, &c. Lev. 3. 9. *T.*)

290. Not to sprinkle the blood of unsound animals on the altar; for it is written, "Ye shall not offer," &c. (Lev. 22. 24.)

291. This is a Talmudical precept, founded on Lev. 22. 24.

292. Not to offer as sacrifices unsound animals, presented by heathens for that purpose; for though we infer from Lev. 22. 18, that we may receive from their hands vows and freewill offerings, yet it is unlawful to sacrifice an unsound animal in their behalf; for it is written, "Neither from a stranger's hand shall ye offer the bread of your God of any of these." (Lev. 22. 25.)

293. The animals offered as sacrifices to be not less than eight days old; for it is written, "When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam, and from the eighth day," &c. (Lev. 22. 27.)

294. Not to slaughter an animal and its young in one day; for it is written, "Ye shall not kill it and her young both in one day." (Lev. 22. 28.)

295. Not to do any thing from which might proceed a profanation of His name, (Blessed be His name!) who has chosen us among all nations to be His beloved people; for it is written, "Neither shall ye profane my holy name." (Lev. 22. 32.) (A profanation of the holy name consists in profane swearing, in the improper conduct of people well versed in the law, or in committing one of those three

sins concerning which it is said, that a man should suffer death rather than be guilty of them; viz. idolatry, fornication, and murder. The sin of profaning the holy name is greater even than that of idolatry; for God is more indulgent with regard to the latter than with regard to the former. *T.)*

296. To glorify the holy name (i.e. holy One). We are bound to observe the commandments, even if we should forfeit our life through it; for it is writtrn, "I will be hallowed among the children of Israel: I am the Lord which hallow you." (Lev. 22. 32.) (Although it is said concerning the Commandments, that man "*shall live thereby*," we must nevertheless at all times be ready to lose our life rather than commit either idolatry, or fornication, or murder; for the death suffered in such a case is life everlasting. *T.)*

297. To rest from servile work on the first day of the Passover; for it is written, "In the first day ye shall have an holy convocation; ye shall do no servile work therein." (Lev. 23. 7.) (Any work connected with the preparation of victuals is not unlawful; for it is written, "Save that which every man (soul) must eat, that only may be done of you." (Ex. 12. 16.) This is a general rule in all holidays. *T.*)

298. Not to do any servile work on the first day of the Passover; for it is written, "In the first day ye shall have an holy convocation: ye shall do no servile work therein." (Lev. 23. 7.)

299. To offer an additional sacrifice all the seven days of the Passover; for it is written, "Ye shall offer an offering made by fire unto the Lord seven days." (Lev. 23. 8) (The Rabbies say the offerings on these days must be the same as those commanded to be made at the *new moons;* viz. two young bullocks, one ram, seven lambs for burnt offerings, and one kid of the goats for a sin offering. *T.)*

300. To rest from servile work on the seventh day of the Passover; for it is written, "In the seventh day is an holy convocation." (Lev. 23. 8.) (The days intervening between the first and the seventh are called "common," and some works are permitted thereon, as explained in the Oral Law. *T.)*

301. Not to do any servile work on the seventh day of the Passover; for it is written, "In the seventh day is an holy convocation: ye shall do no servile work therein." (Lev. 23. 8.)

302. On the second day of the Passover to bring an offering of a sheaf of barley, together with a lamb without blemish, one year old, as a burnt offering; for it is written, "Then ye shall bring a sheaf, &c.; on the morrow after the Sabbath the priest shall wave it." (Lev. 23. 10—11.) (Tradition informs us that this is the second day of the Passover, for the first day was also called "Sabbath," and therefore the second is "the morrow after the Sabbath." *T.)*

303. Not to eat of new corn before the expiration of the 16th of the month Nisan, (the second day of the Passover;) for it is written, "And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day," &c. (Lev. 23. 14.) (This prohibition extends only to the five kinds of corn; viz. wheat, barley, oats, rye and peas. *T.)*

304. Not to eat (new) parched corn before the expiration of the 16th day of Nisan; for it is written, "Nor parched corn," &c. (Lev. 23. 14.)

305. Nor green ears before the same day; for it is written, "Nor green ears," &c. (Lev. 23. 14.)

306. To count the days of *Omer* (sheaf) daily and weekly from the day on which the sheaf is offered until the end of seven weeks; for it is written, "And ye shall count unto you from the morrow after the Sabbath, &c. even unto the morrow after the seventh Sabbath shall ye number fifty days." (Lev. 23. 15—16.) (On the fiftieth day is the Pentecost.)

307. To offer on the Pentecost two leavened loaves of wheat, and the sacrifices pertaining thereto, besides the additional sacrifice for the day; the bread must be the produce of the holy land; for it is written, "Ye shall bring out of your habitations two wave loaves." (Lev. 23. 17.) (The sacrifices offered with the bread were seven lambs free from blemish, one young bullock, and two rams for burnt offerings; also one kid for a burnt offering, and two lambs for peace offerings. The congregation had no peace offerings but these, which were called "assembly-lambs," and were eaten by the priests, as well as the bread after the ceremony of waving had taken place. *T.)*

308. To rest from servile work on the Pentecost, which is called a "solemn assembly," and on which day the law was given; for it is written, "And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you." (Lev. 23. 21.)

309. Not to do any servile work on the day of "solemn assembly;" for it is written, "Ye shall do no servile work therein." (Lev. 23. 21.)

310. To rest from servile work on the first of Tishri, which is New Year's Day; for it is written, "In the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation." (Lev. 23. 24.)

311. Not to do any work on the New Year's Day; for it is written, "Ye shall do no servile work therein." (Lev. 23. 25.)

312. To offer an additional sacrifice on the New Year's Day; for it is written, "But ye shall offer an offering made by fire unto the Lord." (Lev. 23. 25.) (i.e. One bullock, one ram, seven lambs, and one kid; these were offered besides the additional sacrifice for the beginning of months, and that for the Sabbath, if the new year happened to be on that day.)

313. To fast on the 10th of Tishri, which is the day of

atonement; for it is written, "Also on the 10th day of this 7th month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls." (Lev. 23. 27.) (The Jews are required to abstain from eating, drinking, bathing, &c. during the day of atonement, as well as during the 9th day of Ab, on which the destruction of Jerusalem is commemorated. *T.)*

314. To offer an additional sacrifice on the day of atonement; for it is written, "And offer an offering made by fire unto the Lord." (Lev. 23. 27.) (One bullock, one ram, seven lambs, and one kid for a sin offering. *T.*)

315. Not to do any kind of work on the day of atonement; for it is written, "And ye shall do no work in that same day." (Lev. 23. 28.) (There is no difference between the day of atonement and the Sabbath day; except that wilful work in the former is punished by "cutting off," and that in the other by stoning. *T.)*

316. Not to eat or drink on the day of atonement; for it is written, "For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off." (Lev. 23. 29.)

317. To rest from all kinds of work on the day of atonement; for it is written, "It shall be unto you a Sabbath of rest." (Lev. 23. 32.)

318. To rest from servile work on the first day of the feast of tabernacles; for it is written, "The fifteenth day of this 7th month shall be the feast of tabernacles, &c. On the first day shall be an holy convocation." (Lev. 23. 34, 35.)

319. Not to do any servile work on the first day of the feast of tabernacles; for it is written, "Ye shall do no servile work therein." (Lev. 23. 35.)

320. To offer an additional sacrifice on the feast of tabernacles; (the additional sacrifices of this feast are not the same every day, for the number of bullocks are diminished every day, as stated in Num. 29. 13—36;) for it is

written, "Seven days ye shall offer an offering made by fire unto the Lord." (Lev. 23. 36.)

321. To rest from work on the eighth day of the tabernacles, which is called the solemn assembly; for it is written, "On the eighth day shall be an holy convocation unto you." (Lev. 23. 36.)

322. On the day of the solemn assembly to offer an additional sacrifice of one bullock, one ram, seven lambs; and one kid for a sin offering; for it is written, "And ye shall offer an offering made by fire unto the Lord." (Lev. 23. 36.) (This is a feast of itself, and not included in the feast of tabernacles. *T.)*

323. Not to do any servile work on the feast of the solemn assembly; for it is written, "And ye shall do no servile work therein." (Lev. 23. 36.)

324. To take on the days of tabernacles a palm-branch, a citron, two twigs of the willow tree, and three twigs of pure myrtle; for it is written, "And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook," &c. (Lev. 23. 40.) (The Rabbies say that the *citron* is meant by "boughs [fruit, *Heb.*] of goodly trees," and the *myrtle* by "boughs of thick trees." *T.)*

325. To dwell in a booth during the seven days of the feast; for it is written, "Ye shall dwell in booths seven days." (Lev. 23. 42.) (To observe this commandment properly, we must eat, drink, and sleep in the booth; and consider this as a fixed, and the house as a mere temporary place of residence. *T.)*

326. Not to till the land in the seventh year; for it is written "But in the seventh year, &c. thou shalt neither sow thy field," &c. (Lev. 25. 4.)

327. Not to do any horticultural labour in the seventh year; for it is written, "Nor prune thy vineyard." (Lev. 25. 4.)

328. Not to reap in the usual manner whatever the land

may produce in the seventh year from seeds dropped during the last harvest; for it is written, "That which groweth of its own accord of thy harvest thou shalt not reap." (Lev. 25. 5.) (But it is lawful to reap small quantities when required for food. *T.)*

329. Not to gather the fruits produced by the trees in the seventh year; for it is written, "Neither gather the grapes of thy vine undressed." (Lev. 25. 5.) (i.e. Not in the usual manner, but in a different way, it is lawful; for then it would be seen that the fruits are free for all.. *T.)*

330. That the high senate count every year of the fifty, and every week in the year, until the year of "jubilee" arrives, in the same manner that we count the days of the *omer* or sheaf number; for it is written, "And thou shalt number seven sabbaths of years unto thee, seven times seven years." (Lev. 25. 8.) (Making 49, and on the 50th is the "jubilee.")

331. To blow the trumpet on the day of atonement in the year of "jubilee;" for it is written, "Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land, &c. and proclaim liberty." (Lev. 25. 9—10.) (To publish thereby that the slaves have gained their liberty on that day; that estates revert to their owners, and that the land must remain untilled. *T.)*

332. To sanctify the 50th year by abstaining from tilling the land, and leaving free whatever it may produce, as in the year of release; for it is written, "And ye shall hallow the fiftieth year." (Lev. 25. 10.)

333. Not to till the land, nor to do any horticultural labour in the year of jubilee; for it is written, "A jubilee shall that fiftieth year be unto you: ye shall not sow." (Lev. 25. 11.)

334. Not to gather, nor to reap in the usual manner any fruit grown of itself in the year of jubilee; for it is written,

"Neither reap that which groweth of itself in it." (Lev. 25. 11.)

335. Not to gather in the usual manner the fruits of the trees in the year of jubilee; for it is written, "Nor gather the grapes in it of thy vine undressed." (Lev. 25. 11.)

336. To judge by commercial laws whether a bargain be valid; for, according to the law, the legal possession of things is gained by payment, but the wise men have also declared drawing, or raising, or obtaining the delivery of an article as means of gaining possession; for it is written, "And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand," &c. (Lev. 25. 14.) (The legal right to some things is gained either by money, or by a bill, or by possession. *T.)*

337. Not to deceive any Israelite in commercial affairs; for it is written, "Ye shall not oppress [deceive, *Heb.*] one another." (Lev. 25. 14.) (This refers to pecuniary deceptions. *T.)*

338. Not to deceive any one by words; for it is written, "Ye shall not therefore oppress one another." (Lev. 25. 17.) (This refers to verbal deceptions. *T.)*

339. Not to sell in the holy land any field so that it cannot revert in the year of jubilee; for it is written, "The land shall not be sold for ever." (Lev. 25. 23.)

340. Houses, fields, vineyards, pleasure gardens, and all kinds of estates, to revert, without any payment, and without any charge, to their owners in the "year of jubilee;" for it is written, "And in all the land of your possession ye shall grant a redemption for the land." (Lev. 25. 24.)

341. The redemption of property within a walled city to take place before the expiration of a year [after the sale], otherwise the property is to remain in the possession of the purchaser, and not to revert to its former owner in the year of jubilee; for it is written, "And if a man sell a dwelling house in a walled city," &c. (Lev. 25. 29.)

342. Not to change the suburbs or the fields of the Levites; for it is written, "But the field of the suburbs of their cities *may not be sold.*" (Lev. 25. 24.) (i.e. May not be *changed. T.)*

343. Not to lend money on interest; for it is written, "Thou shalt not give him thy money upon usury." (Lev. 25. 37.) (He who lends on interest will finally become poor. *T.)*

344. Not to cause a Hebrew slave to do any degrading or humiliating, or very painful work, that is generally done by heathen slaves; for it is written, "Thou shalt not compel him to serve as a bond-servant." (Lev. 25. 39.)

345. Not to sell a Hebrew slave publicly in the market place in the manner that heathen slaves are sold, but privately, and in an honourable way; for it is written, "They shall not be sold as bondmen." (Lev. 25. 42.)

346. Not to let a Hebrew slave do any work that is not required, for the sole purpose of oppressing him; for it is written, "Thou shalt not rule over him with rigour." (Lev. 25. 43.)

347. The servitude of heathen slaves to continue for ever; for it is written, "They shall be your bondmen for ever." (Lev. 25. 46.) (The heathen slave can gain his liberty only when his master has deprived him of an eye or a tooth, or any of the 24 chief members that do not grow again. *T.)*

348 Not to permit a heathen resident in the holy land to rule over the Hebrew slave with rigour; for it is written, "And the other shall not rule with rigour over him in thy sight." (Lev. 25. 53.) (But endeavour to redeem him. *T.)*

349. Not to prostrate ourselves before a stone image, even when worshipping God; for it is written, "Neither shall ye set up any image of stone in your land, to bow down unto it." (Lev. 26. 1.)

350. To enforce the law of Estimation, when a person

dedicates himself or another to the Lord, whether male or female, &c. according to Lev. 27. 2—8.

351. Not to change things once dedicated to the Lord; for it is written, "He shall not alter it (make it of a different kind) nor change it (give another thing of the same kind.)" (Lev. 27. 10.)

352. Both the substitute, and the animal for which it has been made, to be holy; for it is written, "Then it and the exchange thereof shall be holy." (Lev. 27. 10.)

353. An animal dedicated to the Lord, and after the dedication found to have a blemish, to be valued and redeemed according to the judgment of the priest; for it is written, "Then he shall present the beast before the priest; and the priest shall value it." (Lev. 27. 11, 12.) (An unclean animal dedicated to the expenses of the temple, must also be placed before the priest to be valued. *T.*)

354. Houses dedicated to the temple, and intended to be redeemed, must be valued by the priest, and a fifth more than the value must be given instead; for it is written, "And when a man shall sanctify his house to be holy unto the Lord, &c. he shall add the fifth part," &c. (Lev. 29. 14, 15.)

355. Fields dedicated to the temple, and intended to be redeemed, to be valued and paid for as stated in Lev. 27. 16—25.

356. Not to change the offerings; that is, not to change the first-born into a burnt-offering, or the peace-offering into a trespass-offering, or the trespass-offering into a sin-offering; for it is written, "Only the firstling of the beasts which should be the Lord's firstling, no man shall sanctify it." (Lev. 27. 26.)

357. To observe the laws concerning devoted things; for it is written, "Notwithstanding no devoted thing, that a man shall devote unto the Lord," &c. (Lev. 29. 28.) (If a person says, "this shall be devoted," and does not expressly say "devoted to the Lord," or "to the repairs

of the temple," the things so devoted belong to the priest. *T.*)

358. Not to sell any field, or piece of land, or moveable thing, that has once been devoted, but it is to be given to the priests of that watch; for it is written, "Or redeemed," (Lev. 29. 28.) (The difference between things dedicated (קדש *Kodesh)* and things devoted (חרם *Chairem)* is, that the former can be redeemed, and the latter cannot. *T.)*

359. Not to redeem fields, or pieces of land, or moveable things that have once been devoted, but to give them to the priests; for it is written, "None devoted, &c. shall be redeemed." (Lev. 27. 29.)

360. To give a yearly tithe of all clean animals raised in our folds, and to eat the tithes in Jerusalem, after having offered the fat and blood thereof on the altar; for it is written, "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod," &c. (Lev. 27. 32.) (The flock was allowed to pass through a narrow opening, and counted; every tenth was then marked, and all those bearing the mark were holy unto the Lord, and called the tithe of the herd. *T.)*

361. Not to sell the tithe of the herd, but it is to be eaten by the owner, or by any one else in Jerusalem; for it is written, "It shall not be redeemed." (Lev. 27. 33.) (Jerusalem is the place of assembly for the "wise," and a man, by going there, will learn the fear, the law, and the statutes of God. *T.)*

362. To send all defiled persons out of the camp; for it is written, "That they put out of the camp," &c. (Num. 5. 2.)

363. No defiled person is to enter the temple, for it resembles the habitations of the gate Niknor, which is the commencement of "Israel's court;" for it is written, "That they defile not their camps, in the midst whereof I dwell." (Num. 5. 3.)

364. When willing to turn unto God to confess the sins

we have been guilty of; for it is written, "Speak unto the children of Israel, when a man or woman shall commit any sin, &c. then they shall confess their sin which they have done." (Num. 5. 6, 7.) (A sincere repentance, and a full determination to forsake the evil way, are *certain* remedies for the sinner; but he must take care not to sin again. Neither repentance, nor the day of atonement, can procure forgiveness for wrongs between man and man, until the injured party be reconciled. *T.)*

365. To bring the suspected wife before the priest, that he may do as stated in Num. 5. 15.

366. Not to pour oil on the offering of "the suspected;" for it is written, "He shall pour no oil upon it." (Num. 5, 15.)

367. Not to put frankincense on the offering of "the suspected;" for it is written, "Nor put frankincense thereon." (Num. 5. 15.)

368. The Nazarite shall not drink either wine or any other strong drink; for it is written, "He shall separate himself from wine and strong drink," &c. (Num. 6. 3.)

369. The Nazarite is not to eat fresh grapes; for it is written, "Nor eat moist grapes." (Num. 6. 3.)

370. Nor dried grapes; for it is written, "Nor eat moist grapes or dried." (Num. 6. 3.)

371. Nor the kernels of the grapes; for it is written, "from the kernels even," &c. (Num. 6. 4.)

372. Nor the husks of the grapes; for it is written, "From the kernels even to the husk." (Num. 6. 4.)

373. No person is to shave even one hair of his head during his Nazariteship; for it is written, "There shall no razor come upon his head." (Num. 6. 5.)

374. The Nazarite is to let his hair grow during his Nazariteship; for it is written, "And shall let the locks of the hair of his head grow." (Num. 6. 5.)

375. The Nazarite must not enter the room containing a corpse; for it is written, "He shall come at no dead body." (Num. 6. 6.)

376. Nor defile himself with any corpse; for it is written, "He shall not make himself unclean for his father," &c. (Num. 6. 7.) (But he may do so for a forsaken corpse; the Nazarite must abstain from strong drink, from shaving, and from approaching the dead. *T.)*

377. The Nazarite is to shave his head when his Nazariteship is completed; for it is written, "And this is the law of the Nazarite, &c. and the Nazarite shall shave," &c. (Num. 6. 18.) (If he happened to defile himself during his Nazariteship, he had not only to shave, and to bring a sacrifice, but also to recommence the term of his separation. *T.)*

378. The priests shall bless the people every day; for it is written, "On this wise ye shall bless," &c. (Num. 6. 23.) (And the persons bestowing the blessing are themselves blessed. *T.)*

379. Every one of the tribe of Levi is bound to assist in carrying the ark on his shoulders, when it is to be removed from one place to another; for it is written, "Because the service of the sanctuary belonging unto them was, that they should bear upon their shoulders." (Num. 7. 9.) (Both priests and Levites may carry the ark, as both are called Levites. *T.)*

380. Any person not having kept the Passover on the 14th of Nisan, must do so on the 14th of Iyar (one month later); for it is written, "The fourteenth day of the second month at even they shall keep it." (Num. 9. 11.)

381. To eat the second paschal lamb with unleavened bread and bitter herbs on the evening of the 14th of Iyar; for it is written, "And eat it with unleavened bread and bitter herbs." (Num. 9. 11.)

382. Not to leave part of the second paschal lamb until the next morning; for it is written, "They shall leave none of it," &c. (Num. 9. 12.)

383. Not to break any bone of the second paschal lamb; for it is written, "Nor break any bone of it." (Num. 9. 12.)

384. To blow with trumpets in the temple at the offering of every sacrifice, and also in troublous times; for it is written, "And if ye go to war, &c. Also in the day of your gladness, &c. ye shall blow with the trumpets," &c. (Num. 10. 9, 10.)

385. To take a cake from every dough, and give it to the priest; for it is written, "Ye shall offer up a cake of the first of your dough," &c. (Num. 15. 20.) (The quantity of dough from which a "cake" must be given, is the tenth part of an ephah, which is as much as would contain 43⅓ eggs. This is one of the 24 gifts which God has granted to His servants the priests; viz. 1. Cattle sin-offerings; 2. Fowl sin-offerings; 3. Certain trespass-offerings; 4. Doubtful trespass-offerings; 5. Congregational peace-offerings; 6. The leper's log of oil; 7. The remains of the sheaf; 8. The two wave-loaves; 9. The shew-bread; 10. The remainder of the meat-offerings; 11. The firstlings; 12. The first-fruits; 13. The leavings of thank and peace-offerings, and the ram of the Nazarite; 14. The hides of dedicated beasts; 15. The heave-offerings; 16. The tithes; 17. The cake; 18. The redemption money for the first-born son; 19. The redemption money for the firstling of an ass; 20. The first shearings; 21. The shoulder, the cheekbones, and the maw; 22. The possession-fields; 23. The devoted fields; 24. The things of which the stranger has been deprived. *T.*)

386. To put fringes to every garment that has four corners or more; for it is written, "And bid them that they make fringes." (Num. 15. 38.) "And also thou shalt make thee fringes upon the four quarters of thy vesture." (Deut. 22. 12.)

387. Not to follow the inclinations of our heart which is inclined to wickedness, nor yield to the passions excited in us by the sight of our eyes, which see and desire carnal things; for it is written, "Seek not after your own heart and your own eyes." (Num. 15. 39.)

388. The priests must watch the temple within, and the Levites without; for it is written, "And they shall keep thy charge, and the charge of all the tabernacle." (Num. 18. 3.) (This is not a watch of fear, but one of honour; like that observed in the palaces of kings, that all things be in their proper order. *T.*)

389. The Levites are not to do any service which has been either exclusively reserved for the priests, or appointed to a brother Levite. Nor are the priests to perform any service exclusively reserved for the Levites, or appointed to be performed by a brother priest; for it is written, "Only they shall not come nigh the vessels of the sanctuary, and the altar, that neither they, nor ye also die." (Num. 18. 3.) (And it is also written, "Every one according to his service, and according to his burden." (Num. 4. 49.) Priests performing any service of the Levites, are punished with stripes, and Levites doing the service of priests, are punished with death. *T.)*

390. A stranger that is not of the seed of Aaron must not perform any of the four services exclusively reserved for the priests; for it is written, "And a stranger shall not come nigh unto you." (Num. 18. 4.) (The four ser-services are, sprinkling (the blood), burning (the incense), pouring out the wine, and pouring out the water. *T.)*

391. Not to abolish the watching of the temple; for it is written, "And ye shall keep the charge of the sanctuary." (Num. 18. 5.)

392. Every Israelite must redeem his first-born son (if the mother is a daughter of Israel) from the priest with five shekels; for it is written, "The first-born of man shalt thou redeem." (Num. 18. 15.)

393. Not to redeem the firstlings of clean animals in the same manner as that in which we are commanded to redeem the firstling of an ass; for it is written, "But the firstling of a cow, &c. thou shalt not redeem." (Num. 18. 17.)

394. The Levites are to be appointed gate-keepers, and singers in the temple; for it is written, "But the Levites shall do the service of the tabernacle." (Num. 18. 23.)

395. To give to the Levites the first tithes of all produce of the land; for it is written, "But the tithes, &c. I have given to the Levites." (Num. 18. 24.) (This is the remuneration of their services in the temple; when redemption of tithes is mentioned, it refers to the second tithes only. *T.)*

396. The Levites are to give a tithe of the tithes which they have received to the priests; for it is written, "Thus speak unto the Levites, When ye take of the children of Israel, &c. then ye shall offer, &c. even a tenth part of the tithe." (Num. 18. 26.)

397. To prepare the ashes of the red heifer for the ready use of those requiring them; for it is written, "Speak unto the children of Israel that they bring thee a red heifer, &c. And it shall be unto the children of Israel," &c. (Num. 19. 2—10.)

398. To observe the laws concerning the defilement by corpses; for it is written, "This is the law, when a man dieth in a tent," &c. (Num. 19. 14.)

399. The defiled water shall purify the unclean, and defile the clean; namely, the sprinkling; for it is written, "And the clean person shall sprinkle upon the unclean, &c. he that sprinkleth the water of separation shall wash his clothes." (Num. 19. 19—21.)

400. To adjudge an inheritance according to the law; for it is written, "If a man die, and have no son, then he shall cause his inheritance to pass unto his daughter." (Num. 27. 8.)

401. To offer in behalf of all Israel two continual sacrifices daily, one in the morning, and one in the evening, or afternoon; for it is written, "This is the offering, &c. which ye shall offer day by day for a continual burnt offering." (Num. 28. 3.)

402. To offer two lambs every Sabbath day; for it is written, "And on the Sabbath day two lambs," &c. (Num. 28. 9.) (This was the additional sacrifice for the Sabbath. *T.)*

403. To offer an additional sacrifice on the first of every month; for it is written, "And in the beginning of your months ye shall offer," &c. (Num. 28. 11.)

404. To offer an additional sacrifice on the feast of Pentecost; for it is written, "Also in the day of the first-fruits, &c. but ye shall offer the burnt offering," &c. (Num. 28. 26, 27.)

405. To hear the sound of the horn on New Year's Day;* for it is written, "And in the seventh month, on the first day of the month, &c. it is a day of blowing the trumpets." (Num. 29. 1.)

406. To observe the laws laid down in scripture with regard to disallowing any vows; for it is written, "If a man vow a vow unto the Lord," &c. (Num. 30. 2—16.) (We learn from tradition that a *wise* or pious man may disallow the vows of any person. *T.)*

407. Not to change the things that have been once vowed; and a man is bound to fulfil his vow, though he did not bind himself to it by any oath; for it is written, "He shall not break his *word*." (Num. 30. 2.)

408. To give to the Levites some cities to dwell in, as they take no share with the rest of Israel in the holy land; for it is written, "Command the children of Israel that they give unto the Levites, &c. cities to dwell in." (Num. 35. 2.) (Six of these cities admitted *every one* that pre-

* Modern Jews believe that on New Year's Day their sins are weighed in heaven in one scale, and their merits in the other, and that their guilt or innocence is determined by the preponderance. They also believe that Satan is very assiduous in reminding God of their guilt, but that the blowing of the trumpets confuses him. They assert that Satan accused Job on New Year's Day.

sented himself as a manslayer; the rest only those that were *known* to be such, and not murderers. *T.*)

409. Not to execute a criminal without bringing him before a court of justice; although witnesses should have seen him commit the crime, and have warned him against it; for it is written, "That the manslayer die not until he stand before the congregation in judgment." (Num. 35. 12.) (Even if the judges of the chief tribunal had seen the crime committed, the criminal must not be executed without bringing him before another tribunal to pass his sentence. *T.)*

410. The tribunal must send every manslayer from his dwelling-place to a city of refuge; for it is written, "And the congregation must restore him to the city of his refuge." (Num. 35. 25.)

411. No witness is to speak any thing besides his evidence during the trial of the case; for it is written, "But one witness shall not testify against any person to cause him to die." (Num. 35. 30.)

412. Not to take satisfaction, however great, for the life of a murderer; for it is written, "Moreover ye shall take no satisfaction for the life of a murderer," &c. (Num. 35. 31.)

413. Not to take satisfaction from the manslayer, to clear him from exile; for it is written, "And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land." (Num. 35. 32.)

"The book of Deuteronomy is a repetition of the law. There is no doubt that all the 613 commandments were given to Moses on mount Sinai, or in the tabernacle, during the first year; that he told them to the children of Israel, and that there is nothing new in the "repetition," except the words of the covenant. We must not wonder at finding many commandments in Deu-

teronomy which have not been mentioned in the other four books of Moses, since our "wise men" (blessed be their memory!) have said that there is no "first" or "last" in the law; and as the law is the perfection of all wisdom, it is possible that there was a reason for placing the sections and the letters thereof in the places they now occupy; for every thing was designed by the order of the Holy One, who is the Lord of wisdom." *Rabbi Gedaliah.*

414. Not to appoint a judge that is not versed in the law, as he might dismiss the guilty and sentence the innocent, from ignorance; for it is written, "Ye shall not respect persons in judgment." (Deut. 1. 17.)

415. The judge is not to be deterred by the fear of man from passing a correct judgment, nor in any wise to regard the loss he might have to sustain through his sentence; for it is written, "Ye shall not be afraid of the face of man, for the judgment is God's." (Deut. 1. 17.)

416. Not to covet even in heart any thing belonging to our neighbour; for it is written, "Neither shalt thou covet thy neighbour's house." (Deut. 5. 21.)

417. To believe sincerely that God is the Creator of all things, that He is One, that there is no unity like His, and that without an associate, He is Lord of all; for it is written, "Hear, O Israel, the Lord our God is one Lord." (Deut. 6. 4.)

418. To love the Lord; for it is written, "And thou shalt love the Lord thy God." (Deut. 6. 5.) (To love the Lord means to love His law; continually to meditate therein how to do His will; to perform all His commandments cheerfully, and to have no other desire but to acquire a better knowledge of the Lord. *T.)*

419. To study the law, and to teach it to others; for it is written, "And thou shalt teach them diligently unto thy children." (Deut. 6. 7.)

420. To repeat the words, "Hear, O Israel," &c. morning and evening; for it is written, "And thou shalt talk

of them, &c. and when thou liest down, and when thou risest up." (Deut. 6. 7.)

421. To bind the phylacteries upon the hand; for it is written, "And thou shalt bind them for a sign upon thine hand." (Deut. 6. 8.)

422. To tie them round the head; for it is written, "And they shall be as frontlets between thine eyes." (Deut. 6. 8.)

423. To fix on the door-posts certain portions of the scripture; for it is written, "And thou shalt write them upon the posts of thy house." (Deut. 6. 9.)

424. Not to tempt the prophet that reproves the people, and teaches them the ways of repentance, when convinced of the truth of his prophecy; for it is written, "Ye shall not tempt the Lord your God." (Deut. 6. 16.)

425. Wherever they may be, to kill and destroy all that are of the seven nations; Canaanites, Hittites, &c. who had possession of the holy land before it was conquered; for it is written, "And utterly destroy them." (Deut. 7. 2.)

426. Not to spare any idolater whatsoever, nor say any thing in praise of him; for it is written, "Nor shew mercy unto them. (Deut. 7. 2.)

427. Not to intermarry with the unbelievers; namely, the seven nations; for it is written, "Neither shalt thou make marriages with them." (Deut. 7. 3.) (But it is now lawful to contract marriages with converts from any nation, as it is now impossible to distinguish the seven nations from the others. *T.)*

428. Not to derive any benefit from dresses or ornaments wherewith idolaters adorn their idols; for it is written, "Thou shalt not desire the silver or gold that is on them." (Deut. 7. 25.)

429. Not to have about us any thing belonging to an idol; for it is written, "Neither shalt thou bring an abomination into thine house." (Deut. 7. 26.)

430. To give thanks after eating a satisfying meal; for

it is written, "When thou hast eaten and art full, then thou shalt bless the Lord thy God." (Deut. 8. 10.)

431. To love the stranger; for it is written, "Love ye, therefore, the stranger." (Deut. 10. 19.)

432. To fear God constantly; for He punishes those that trespass His commandments; for it is written, "Thou shalt love the Lord thy God." (Deut. 10. 20.)

433. To pray every day; for it is written, "Thou shalt fear the Lord thy God; Him shalt thou serve." (Deut. 10. 20.)

434. To associate with people truly versed in the law, that we may learn from them to do the will of the holy One; and it will be accounted unto us as if we had associated with the Shechinah; for it is written, "And to Him shalt thou cleave." (Deut. 10. 20.) (To cleave to a *wise* or *pious* man, is considered the same as cleaving unto God. *T.*)

435. When it is necessary to prove any thing, to swear by the name of God; for it is written, "And swear by His name." (Deut. 10. 20.)

436. To destroy all idols, their houses, and their worshippers; for it is written, "Ye shall utterly destroy all the places wherein the nations, &c. served their gods." (Deut. 12. 2.)

437. Not to erase any of the holy names, nor any thing that is holy, nor demolish any house dedicated to the worship of God; for it is written, "Ye shall not do so unto the Lord your God." (Deut. 12. 4.)

438. To offer all sacrifices that we are bound to bring, or that we have freely vowed to bring, on the first feast after the vow, or the freewill offering, has been made; for it is written, "And thither thou shalt come: and thither ye shall bring your burnt offerings and your sacrifices," &c. (Deut. 12. 5.)

439. Not to offer up any sacrifice without the "court;" for it is written, "Take heed to thyself that thou offer not

thy burnt offerings in every place that thou seest." (Deut. 12. 13.)

440. To offer up all sacrifices in the temple; for it is written, "But in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee." (Deut. 12. 14.)

441. To redeem all animals dedicated, and afterwards found to have a blemish; to purchase with that money another animal for a sacrifice; and the animal with the blemish is to be eaten by the owner as something entirely common; for it is written, "Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after." (Deut. 12. 15.)

442. Not to eat the second tithe of the corn out of Jerusalem; for it is written, "Thou mayest not eat within thy gates the tithe of thy corn." (Deut. 12. 17.) (Unless it be redeemed. *T.*)

443. Not to consume the second tithe of the wine out of Jerusalem; for it is written, "Thou mayest not eat, &c. the tithe of thy corn, or of thy wine." (Deut. 12. 17.) (Unless redeemed. *T.*)

444. Not to consume the second tithe of the oil out of Jerusalem; for it is written, "Of thy oil." (Deut. 12. 17.) (Unless redeemed. *T.*)

445. Not to eat the firstling without a blemish out of Jerusalem; for it is written, "Or the firstlings of thy herds." (Deut. 12. 17.)

446. Not to eat of the sin or trespass offering out of the court; for it is written, "Thou mayest not eat within thy gates, &c. or the firstlings of thy herds." (Deut. 12. 17.) (This verse refers especially to trespass or sin offerings; but at the same time it is a caution against eating any holy article out of the walls of Jerusalem; since we infer from the assertion, "Thou mayest not eat within thy

gates," that nothing must be eaten out of the appointed place for the consumption thereof. *T.)*

447. Not to eat any part of the burnt offering; for it is written, "Thou mayest not eat within thy gates, &c. nor any of thy vows which thou vowest." (Deut. 12. 17.) (And we learn from tradition that "vows" mean burnt-offerings. *T.)*

448. Not to eat of sanctified meat before the blood has been sprinkled (before the altar); for it is written, "Thou mayest not eat within thy gates the tithe of thy corn, &c. nor thy freewill offerings." (Deut. 12. 17.)

449. The priest must not consume the first-fruits abroad; for it is written, "Or heave-offering of thine hand." (Deut. 12. 17.)

450. Not to neglect giving the Levites their appointed presents, especially on the feasts of the Lord; for it is written, "Take heed to thyself that thou forsake not the Levite as long as thou livest upon earth." (Deut. 12. 19.) (At present we must give it to the poor. *T.)*

451. To kill an animal in the proper manner, when we intend it to be eaten; for it is written, "Then thou shalt kill of thy herd, &c. as I have commanded thee." (Deut. 12. 21.)

452. Not to eat part of a living animal; that is, not to cut a limb, or even as much flesh as the size of an olive from an animal while yet alive; for it is written, "And thou mayest not eat the life with the flesh." (Deut. 12. 23.)

453. To bring from abroad into the temple all sin, trespass, burnt, and peace-offerings that we are bound to offer; for it is written, "Only thy holy things which thou hast, and thy vows thou shalt take, and go unto the place which the Lord shall choose." (Deut. 12. 26.)

454. Not to add any thing either to the written law, or to the oral law; for it is written, "Thou shalt not add thereto." (Deut. 12. 32.)

455. Not to diminish either from the written or from the oral law.

456. Not to listen to, nor to believe, a person who is prophecying in the name of an idol; for it is written, "Thou shalt not hearken unto the words of that prophet." (Deut. 13. 3.) (Even though the sign given by him should take place, we must not mind him, but he must die by strangulation. *T.)*

457. Not to be sparing in taking vengeance on any one who entices to idolatry; for it is written, "Thou shalt not consent unto him," &c. (Deut. 13. 8.)

458. Not to lend an ear to the words of the enticer; for it is written, "Neither shall thine eye pity him." (Deut. 13. 8.)

459. The enticed party is not to save the enticer, when in danger of death; for it is written, "Neither shall thine eye pity him." (Deut. 13. 8.)

460. The enticed party is not to represent favourably the case of the enticer, though he could do so; for it is written, "Neither shalt thou spare." (Deut. 13. 8.) (i.e. Not plead in his favour. *T)*

461. The enticed party, when capable of doing so, must not neglect to find the enticer guilty; for it is written, "Neither shalt thou conceal him." (Deut. 13. 8.)

462. Not to entice any one of the house of Israel to idolatry; for it is written, "And shall do no more any such wickedness as this is among you." (Deut. 13. 11.)

463. To question the witnesses separately, and to examine them well, that the truth of the case may be known; for it is written, "Then shalt thou inquire, and make search, and ask diligently, and, behold, if it be truth," &c. (Deut. 13. 14.)

464. To burn every idolatrous city with all its contents, and to kill its inhabitants; for it is written, "And shalt burn with fire the city, and all the spoil," &c. (Deut. 13. 16.)

465. Never to rebuild an idolatrous city; for it is

written, "An heap for ever; it shall not be built again." (Deut. 13. 16.) (But the ground may be converted into gardens, &c. *T.)*

466. Not to take, nor to derive any advantage from the property of an idolatrous city; for it is written, "And there shall cleave nought of the cursed thing to thine hand." (Deut. 13. 17.) (This is extended to all things belonging to an idol. *T.)*

467. Not to cut ourselves in any part of our body on account of a dead person, or for the sake of an idol; for it is written, "Ye shall not cut yourselves." (Deut. 14. 1.)

468. Not to make any baldness on account of the dead; as the ignorant do; for it is written, "Nor make any baldness between your eyes for the dead." (Deut. 14. 1.)

469. Not to eat any sacred things that have become defiled; for it is written, "Thou shalt not eat any abominable thing." (Deut. 14. 3.)

470. To examine fowls whether they have the stated marks; for it is written, "Of all clean birds ye shall eat." (Deut. 14. 11.)

471. Not to eat any insects, as flies, or bees, &c.; for it is written, "And every creeping thing that flieth, &c. they shall not be eaten." (Deut. 14. 19.)

472. Not to eat of animals that died of themselves, or that have been made unlawful in the slaughtering thereof; for it is written, "Ye shall not eat of any thing that dieth of itself." (Deut. 14. 21.)

473. To give the second tithe; for it is written, "Thou shalt truly tithe all the increase of thy seed." (Deut. 14. 22.) (The owners could eat it in Jerusalem after being redeemed. *T.)*

474. To give tithe to the poor every third or sixth year of the "release," instead of the second tithe; for it is written, "At the end of three years thou shalt bring forth all the tithe," &c. (Deut. 14. 28.) (In the first, second, fourth, or fifth year, the second tithe was given; in the

third and sixth the poor-tithe; and the first tithe was given every year. *T.)*

475. Not to demand any debts in the year of release; but all shall be cancelled, and no more asked for; for it is written, "Every creditor that lendeth ought, &c. shall release it, he shall not exact it," &c. (Deut. 15. 2.)

476. To demand the debts from a foreigner (idolater), and not to extend the time for him; for it is written, "Of a foreigner thou mayest exact it again." (Deut. 15. 3.)

477. To release all debts in the year of release; for it is written, "But that which is thine with thy brother thine hand shall release." (Deut. 15. 3.) (At present this duty is incumbent upon us by the authority of the Rabbies; for by the law release cannot take place except Israel have possession of the holy land. *T.)*

478. Not to abstain from giving charity to, or conferring a favour upon, any of the children of Israel, when it is in our power to do so; for it is written, "Thou shalt not harden thine heart, nor shut thine hand from thy poor brother." (Deut. 15. 7.)

479. To give charity to, and to assist, the poor in whatever he may require; for it is written, "But thou shalt open thine hand wide unto him." (Deut. 15. 8.)

480. Not to be deterred from lending to the needy by the fear of the "release;" for it is written, "Beware that there be not a thought in thy wicked heart, saying, The seventh year, &c. is at hand." (Deut. 15. 9.)

481. When the Hebrew slave has gained his liberty at the "release," or the "jubilee," or at the death of his master, not to send him away empty; for it is written, "And when thou sendest him out free from thee thou shalt not let him go away empty." (Deut. 15. 13.)

482. When the Hebrew slave is going away, to furnish him with necessaries; for it is written, "Thou shalt furnish him liberally," &c. (Deut. 15. 14.)

483. To do no labour with sanctified animals; for it is

written, "Thou shalt do no work with the firstling of thy bullock." (Deut. 15. 19.)

484. Not to shear the wool of sanctified animals; for it is written, "Nor shear the firstlings of the sheep." (Deut. 15. 12.)

485. Not to eat any leavened substance after the middle of the day previous to the feast of Passover; for it is written, "Thou shalt eat no leavened bread *with it*." (Deut. 16. 3.) *(Heb.* "*upon it*." Hence they infer that no leavened substance should be eaten after the paschal lamb is slain, i.e. after twelve o'clock at noon. *T.)*

486. Not to leave any part of the feast offering until the third day; for it is written, "Neither shall there any thing of the flesh which thou sacrificedst the first day at even remain all night until the morning." (Deut. 16. 4.) (The feast-offering was brought at the same time as the paschal lamb, to increase the rejoicing when the company was very large; the meat thereof was allowed to be eaten during two days and one night. Three sacrifices were offered at every feast; the sight-offering, the joy-offering, and the feast-offering. Deut. 16. 4. refers to the feast-offering, which was killed with the paschal lamb. *T.)*

487. Not to offer the paschal lamb on a private high place, even when high places were allowed; for it is written, "Thou mayest not sacrifice the passover within any of thy gates." (Deut. 16. 5.)

488. To rejoice in the feasts; for it is written, "And thou shalt rejoice in thy feast." (Deut. 16. 14.) (By bringing joy-offerings, which are incumbent even on women; and a man ought to make his whole family joyful by new dresses, and other presents. *T.)*

489. Every male person must shew himself in the temple at three fixed periods of the year; viz. at the feasts of Passover, Pentecost, and Tabernacles; for it is written, "Three times in a year shall all thy males appear," &c. (Deut. 16. 16.)

490. Not to go to the temple without a sacrifice, which is the sight-offering; for it is written, "And they shall not appear before the Lord empty." (Deut. 16. 16.)

491. To appoint judges and officers to rule the people; for it is written, "Judges and officers shalt thou make thee," &c. (Deut. 16. 18.)

492. Not to plant trees in the temple, or near the altar, for beauty or ornament; for it is written, "Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God." (Deut. 16. 21.) (The whole court is meant by the expression "near unto the altar." *T.)*

493. Not to raise an image (a high building of stones or clay); for it is written, "Neither shalt thou set thee up any image," &c. (Deut. 16. 22.)

494. Not to offer up as a sacrifice an animal that has a blemish, though this blemish may be cured; for it is written, "Thou shalt not sacrifice unto the Lord thy God any bullock, or a sheep, wherein is blemish," &c. (Deut. 17. 1.)

495. To hear and to obey the opinions of the chief tribunal with regard to our holy law; for it is written, "And thou shalt do according to the sentence, &c. and according to the judgment which they shall tell thee, thou shalt do." (Deut, 17. 10, 11.)

496. Not to oppose or alter the sentences of the chief tribunal in affairs regarding the law; for it is written, "Thou shalt not decline from the sentence which they shall shew thee, to the right hand, or to the left." (Deut. 17, 11.) (Though they be mistaken, we must not oppose them; should they even call right left, and left right, we must still obey; for God told us to hearken to them. *T.)*

497. To appoint an Israelite as king; for it is written, "Thou shalt in any wise set him king over thee." (Deut. 17. 15.) (Kings can be proclaimed only by the consent of the chief tribunal and the prophet. After the election the king is anointed with the anointing oil. The crown, and

all offices in Israel, are hereditary, provided the legal successors be godly men. *T.)*

498. Not to place on the throne any one that is not an Israelite; for it is written, "Thou mayest not set a stranger over thee which is not thy brother." (Deut. 17. 15.)

499. The king is not to have more horses than requisite for himself and his retinue; for it is written, "But he shall not multiply horses." (Deut. 17. 16.)

500. Not to leave the holy land, and take up a perpetual residence in Egypt; for it is written, "Ye shall henceforth return no more that way." (Deut. 17. 16.)

501. The king is not to have more than eighteen wives; for it is written, "Neither shall he multiply wives to himself." (Deut. 17. 17.)

502. The king is not to amass more money than is necessary for himself and his retinue; for it is written, "Neither shall he greatly multiply to himself silver and gold." (Deut. 17. 17.)

503. The king is to write for himself a copy of the holy law, over and above the copies left to him by his father, and besides the copy which he is obliged to have in common with every Israelite; for it is written, "That he shall write him a copy of this law." (Deut. 17. 18.)

504. No one of the tribe of Levi is to take a share in the holy land; for it is written, "The priests, the Levites, and all the tribe of Levi, shall have no part, nor inheritance with Israel." (Deut. 18. 1.) (Except the cities and suburbs mentioned above; that the Levites may always be at leisure to study the law, and do the holy services. *T.)*

505. Not one of the tribe of Levi is to take a share in the "spoil;" for it is written, "No part nor inheritance." (Deut. 18. 1.) *(Inheritance* refers to the holy land, and *part* to the spoil. *T.)*

506. To give to the priest the shoulder, the cheeks, and the maw, from every animal that is slaughtered; for it is

written, "And they shall give unto the priest the shoulder, and the two cheeks, and the maw." (Deut. 18. 3.) (Exclusive of the parts from the sacrifices. *T.)*

507. To give to the priest the great heave-offering, which is one out of fifty measures of all corn, wine, and oil; for it is written, "The first-fruit also of thy corn, of thy wine, and of thine oil, &c. shalt thou give him." (Deut. 18. 3.)

508. To give to the priest the first shearing; for it is written, "And the first of the fleece of thy sheep." (Deut. 18. 3.)

509. The priests and the Levites must serve in the temple; for it is written, "Then he shall minister in the name of the Lord his God, as all his brethren the Levites do," &c. (Deut. 18. 7.) (There were 24 priestly watches; every watch ministered on its sabbath; but on feasts all were alike; for it is written, "And if a Levite come," &c. which refers to a *feast. T.)*

510. Not to use divination; for it is written, "There shall not be found among you any one, &c. that useth divination." (Deut. 18. 10.) (It is divination to hold a stick in the hand, and say, "Shall I go, or shall I not go?" for it is written, "My people ask counsel at their stocks, and their staff declareth unto them." Hos. 4. 12. *T.)*

511. Not to do any kind of conjuration; for it is written, "There shall not be found among you, &c. an observer of times, or an enchanter, or a witch." (Deut. 18. 10.) (For to all these the Amorites were addicted; but whatever is done as a remedy is permitted. *T.)*

512. Not to charm serpents or scorpions; for it is written, "There shall not be found, &c. or a charmer." (Deut. 18. 10, 11.)

513. Not to consult with familiar spirits; for it is written, "Or a consulter with familiar spirits." (Deut. 18. 10, 11.)

514. Not to consult with a wizard; for it is written, "Or a wizard." (Deut. 18. 10, 11.) (A wizard is a certain animal that speaks through witchcraft. *T.)*

515. Not to inquire from the dead; for it is written, "Or a necromancer." (Deut. 18. 10, 11.) (i.e. By abstaining from food, and remaining in the burial ground during the night, to be affected by an evil spirit. *T.)*

516. To perform whatever any prophet bids us do as a temporary thing, idolatry excepted; for it is written, "The Lord thy God will raise up unto thee a prophet, &c. unto him ye shall hearken." (Deut. 18. 15.) (But not to persevere in destroying or increasing the commandments; for God never alters His law. For the moment, however, we must do whatever the prophet bids us, if we are convinced of his being a true prophet; witness Elijah on the mount Carmel, offering sacrifices out of the temple. *T.)*

517. Not to prophesy falsely in the name of the Lord; for it is written, "But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak," &c. (Deut. 18. 20.) (The prophet that speaks things which he has not heard from God, or which have been told to another prophet, but not to him, or that speaks in the name of strange gods, is to be punished with strangulation. *T.)*

518. Not to prophesy in the name of any idol; for it is written, "Or that shall speak in the name of other gods," &c. (Deut. 18. 20.)

519. Not to be afraid of killing the false prophet; for it is written, "But the prophet hath spoken it presumptuously; thou shalt not be afraid of him." (Deut. 18. 22.)

520. To have six cities of refuge in the holy land, whither the manslayer might flee; for it is written, "Thou shalt separate three cities for thee; (three were on the other side of Jordan;) for it is written, "Thou shalt prepare thee a way," &c. (Deut. 19. 2, 3.) (The roads were such as to present no obstacle to the manslayer; and finger-posts, with the word "Refuge" on them, were fixed in all places where several roads presented themselves. *T.)*

521. Not to spare him that killed his neighbour, or that

deprived another of any member of his body; for it is written, "Thine eye shall not pity him." (Deut. 19. 13.)

522. Not to remove the landmark so as to change the borders of the holy land; for it is written, "Thou shalt not remove thy neighbour's landmark." (Deut. 19. 14.) (In the holy land it is doubly sinful; being a removal of the border, and a robbery. *T.)*

523. No man shall suffer either corporeal or pecuniary punishment upon the evidence of one witness only; even though he be a very pious and learned man, or a prophet; for it is written, "One witness shall not rise up against a man for any iniquity, or for any sin." (Deut. 19. 15.) (The witness must not "rise," i.e. come forward without being summoned. If he is summoned, his testimony on oath is received in confirmation of the statement of the defendant, who is thereby released from taking an oath. In two cases only are we authorised by the law to admit the evidence of only *one* witness; viz. to save the "suspected" woman from drinking the bitter waters, and to prevent the neck of the heifer from being struck off. The "wise men" have also permitted a woman to marry upon the evidence of one witness as to her husband's death; and at all times one witness must be credited when he says, this is lawful, or, this is unlawful. *T.)*

524. To do unto false witnesses as they intended to do unto others by their evidence; for it is written, "Then shall ye do unto him as he had thought to have done unto his brethren." (Deut. 19. 19.)

525. To appoint a priest for the army, that in time of war he may exhort the people after the manner prescribed in the law; for it is written, "The priest shall approach and speak," &c. (Deut. 20. 2.) (The priest may also add to the prescribed words whatever he thinks proper to excite the hearts of the people to turn unto God; that they may not fall in their iniquities, but prosper in their wars. *T.)*

526. Not to be afraid of the enemy in time of war, nor to flee from him; for it is written, "Neither be ye terrified because of them." (Deut. 20. 3.)

527. To offer peace to the inhabitants of every city before going to war with them, on condition that they submit to our king, and receive the seven commandments; for it is written, "And it shall be, if it make thee answer of peace, &c. that all the people that is found therein shall be tributaries unto thee, and they shall serve thee." (Deut. 20. 11.)

528. Not to let any one of the seven nations live that falls into our hands at *any* time, if we can take his life without risking our own; for it is written, "But of the cities of these people, &c. thou shalt save alive nothing that breatheth." (Deut. 20. 16.) (In wars with any other nation that refused peace, the children and the women are permitted to live. The seven nations are, the Canaanites, the Perizzites, &c. *T.)*

529. When besieging a city, not to cut or destroy any fruit tree; for it is written, "Thou shalt not destroy the trees thereof by forcing an ax against them." (Deut. 20. 19.)

530. Whenever a slain person is found in the field or the road, and it is not known who was the murderer, to strike off the neck of an heifer in the rough valley; for it is written, "If one be found slain," &c. (Deut. 21. 13.)

531. Not to till or sow in the "rough valley" where the heifer's neck is struck off; for it is written, "Which is neither eared nor sown." (Deut. 20. 4.)

532. To proceed with the "beautiful women," as stated in the law; for it is written, "And seest among the captives a 'beautiful woman,' &c. she shall shave her head, and pare her nails," &c. (Deut. 21. 11, 12.)

533. Not to sell the "beautiful woman" after she has been admitted to the privileges of a wife; for it is written, "And it shall be, if thou have no delight in her, then thou

shalt let her go whither she will; but thou shalt not sell her at all." (Deut. 21. 14.)

534. Not to make the "beautiful woman" do the work of a servant-maid; for it is written, "Thou shalt not make merchandize of her, because thou hast humbled her." (Deut. 21. 14.)

535. To execute some criminals by hanging; for it is written, "And thou hang him on a tree." (Deut. 21. 22.) (The blasphemer and the idolater were first stoned, and then hanged. *T.)*

536. Not to leave the bodies of the hanged on the tree; for it is written, "His body shall not remain all night upon the tree." (Deut. 21. 23.)

537. To bury those that have been stoned, or have suffered any other death, by the sentence of the tribunal, the same day on which they were executed; for it is written, "But thou shalt in any wise bury him that day." (Deut. 21. 23.)

538. To restore lost articles to their owner; for it is written, "Thou shalt in any case bring them again unto thy brother." (Deut. 22. 1.)

539. Not to turn our eyes from the thing which our brother is losing, as if we were not aware of it; for it is written, "Thou mayest not hide thyself." (Deut. 22. 3.) (Therefore if we see our neighbour running into destruction by his sins, we must endeavour to lead him back, and induce him to repent; for this is to restore his soul. *T.)*

540. Not to suffer the beast of an Israelite, much less an Israelite himself, to crouch under his burden; for it is written, "Thou shalt not see thy brother's ass, or his ox, fall down by the way, and hide thyself from them." (Deut. 22. 4.)

541. To lift the burden upon a beast, or upon a man, when found alone; for it is written, "Thou shalt surely help him to lift them up again." (Deut. 22. 4.)

542. Women must not dress in men's clothes; for it is

written, "The woman shall not wear that which pertaineth unto a man." (Deut. 22. 5.)

543. Men must not dress in women's clothes; for it is written, "Neither shall a man put on a woman's garment." (Deut. 22. 5.)

544. Not to take a bird's nest, when the dam is with the young ones; for it is written, "Thou shalt not take the dam with the young." (Deut. 22. 6.)

545. To send the dam from the nest before the young are taken; for it is written, "But thou shalt in any wise let the dam go, and take the young to thee." (Deut. 22. 7.)

546. To remove all stumbling-blocks or dangerous places from about our dwellings, and to make every building secure; for it is written, "Thou shalt make a battlement for thy roof." (Deut. 22. 8.)

547. Not to leave any dangerous places in our lands or houses, for though nothing happens to man without the will of God, we must nevertheless not leave any place wherein a person is liable to accidents; for it is written, "That thou bring not blood upon thine house." (Deut. 22. 8.)

548. Not to sow two different species in the vineyard, nor mix hemp, and onion seed, or other vegetables of different kinds; for it is written, "Thou shalt not sow thy vineyard with divers seeds." (Deut. 22. 9.)

549. Not to eat the produce of such mixtures; for it is written, "Lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled." (Deut. 22. 9.)

550. Not to plough with an ox and an ass together; for it is written, "Thou shalt not plough with an ox and an ass together." (Deut. 22. 10.) (Nor do any other work with them, or with any two animals of different kinds. *T.)*

551. Not to wear a garment woven of wool and flax; for it is written, "Thou shalt not wear a garment of divers sorts, as of woollen and linen together." (Deut. 22. 11.)

552. The ceremony of marriage is to be considered binding

after the man has said to the woman, "Thou art affianced unto me by this ring, according to the law of Moses and Israel," or by a money bill containing the same words; for it is written, "If any man take a wife," &c. (Deut. 22. 13.)

553. The man that spreads a false report about his wife must live with her always, though she be ever so disagreeable; for it is written, "And she shall be his wife." (Deut. 22. 19.) (The man was also flogged, and fined 100 shekels of silver. *T.)*

554. The man that spreads a false report about his wife shall never be permitted to divorce her; for it is written, "He may not put her away all his days." (Deut. 22. 19.)

555. To stone some criminals; amongst others the "betrothed damsel;" for it is written, "And ye shall stone them with stones that they die." (Deut. 22. 24.)

556. Not to punish those who commit a crime through compulsion; for it is written, "But unto the damsel thou shalt do nothing." (Deut. 22. 26.)

557. 558. Deut. 22. 29.

559.

560. A bastard is not to marry a daughter of Israel; for it is written, "A bastard shall not enter into the congregation of the Lord." (Deut. 23. 2.)

561. Not to intermarry with the males of the Ammonites, or Moabites, even after their conversion; for it is written, "An Ammonite, or Moabite, shall not enter into the congregation of the Lord." (Deut. 23. 3.) (The females may be married after their conversion. *T.)*

562. Never to make peace with the Ammonites and Moabites; (they not being included in the 527th commandment;) for it is written, "Thou shalt not seek their peace nor their prosperity all thy days for ever." (Deut. 23. 6.)

563. Not to be unfriendly to the descendants of Esau, after they have been converted; for it is written, "Thou shalt not abhor an Edomite; for he is thy brother."

(Deut. 23. 7.) (Whatever he did to us was done by the decrees of God, through the blessing which our father Isaac bestowed upon him. Gen. 27. 40. He was, therefore, but an instrument in the hand of the Lord. *T.)*

564. Not to be unfriendly to the Egyptians, or to abstain from intermarrying with them in the third generation after their conversion; for it is written, "Thou shalt not abhor an Egyptian; because thou wast a stranger in his land." (Deut. 23. 7.)

565. No defiled person is to enter the camp of the Levites, for it resembles the habitations of the holy hill; for it is written, "He shall not come within the camp." (Deut. 23. 10.)

566. To have an appointed place without the camp; for it is written, "Thou shalt have a place also without the camp." (Deut. 23. 12.)

567. Each soldier to have a digging instrument attached to his weapon; for it is written, "And thou shalt have a paddle upon thy weapon." (Deut. 23. 13.)

568. Not to deliver up the slave that escaped from his master abroad, and took refuge in the holy land; for it is written, "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee." (Deut. 23. 14.) (This is the privilege of the holy land. The master is also bound to give a written dismissal to his former slave. *T.)*

569. Not to oppress even with words the slave that escaped from his master abroad, and came to the holy land; for it is written, "He shall dwell with thee, &c. thou shalt not oppress him." (Deut. 23. 16.)

570. 571.

572. Not to pay interest to an Israelite; for it is written, "Thou shalt not lend upon usury to thy brother," &c. (Deut. 23. 19.) (The borrower is here cautioned not to pay interest. The sin of taking usury is so great, that the wise men have declared that all who are in the least con-

cerned in usurious transactions are as if they denied the existence of God, the delivery from Egypt, and the resurrection from the dead. *T.)*

573. To take interest from all not belonging to our nation, and to pay interest when we borrow from them; for it is written, "Unto a stranger thou mayest lend upon usury." (Deut. 23. 20.)

574. Not to delay bringing the vows, or freewill offerings, or other sacrifices that we are bound to bring; for it is written, "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it." (Deut. 23. 21.) (This commandment is not broken until three feasts have been allowed to pass. *T.)*

575. To perform all that we have bound ourselves to do by word of mouth; for it is written, "That which is gone out of thy lips thou shalt keep and perform," &c. (Deut. 23. 23.)

576. The hireling must be allowed to eat, during his work, of all eatables about which he is engaged; for it is written, "When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure." (Deut. 23. 24.)

577. The hireling must not take away with him any of the eatables about which he is engaged, nor must he give any to other people; for it is written, "But thou shalt not put any in thy vessel." (Deut. 23. 24.)

578. The hireling is not to eat in the time of his employment; though of things attached to the ground he may eat whilst walking from one labourer to another; still he must not do so when actually employed; for it is written, "But thou shalt not move a sickle unto thy neighbour's standing corn." (Deut. 23. 25.)

579. To divorce by a bill (a parchment) whenever a wife is to be divorced; for it is written, "Then let him write her a bill of divorcement," &c. (Deut. 24. 1.)

580. Not to retake the divorced wife after she has been

married or affianced to another; for it is written, "Her former husband, which sent her away, may not take her again to be his wife." (Deut. 24. 4.) (But before she is married again, he may retake her. *T.)*

581. The newly married man is not to go out in the first year on distant marches, or on any martial business; for it is written, "He shall not go out to war, neither shall he be charged with any business." (Deut. 24. 5.)

582. The newly married man is to remain with his wife a whole year; for it is written, "And shall cheer up his wife." (Deut. 24. 5.)

583. Not to take to pledge any instrument for preparing food, neither at the time when the loan is made, nor at any other time; for it is written, "No man shall take the nether or the upper millstone to pledge." (Deut. 24. 6.)

584. Not to remove the marks of leprosy; for it is written, "Take heed in the plague of leprosy," &c. (Deut. 24. 8.)

585. The lender is not to take a pledge from the borrower, either by going into his house, or by standing outside and reaching to the things within, but he may have it done by an officer of the tribunal; for it is written, "Thou shalt not go into his house to fetch his pledge." (Deut. 24. 10.)

586. Not to refuse the pledge to its owner, when he has need of it, but to return it to him daily, or nightly, as it may be required; for it is written, "Thou shalt not sleep with his pledge." (Deut. 24. 12.)

587. To return the pledge to its owner whenever he has need of it; for it is written, "In any case thou shalt deliver him the pledge again when the sun goeth down." (Deut. 24. 15.)

588. To pay the hire every day, and not to delay it to another day; for it is written, "This day thou shalt give him his hire," &c. (Deut. 24. 15.)

589. Not to admit the evidence of witnesses who are in

any way related to the parties in whose behalf evidence is required; for it is written, "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers." (Deut. 24. 16.)

590. Not to pervert the judgment of the strangers, or the orphans; for it is written, "Thou shalt not pervert the judgment of the stranger," &c. (Deut. 24. 17.)

591. Not to take a pledge from a widow, whether rich or poor; and if a pledge has been taken, the tribunal is to enforce its restoration; for it is written, "Nor take the widow's raiment to pledge." (Deut. 24. 17.)

592. To leave the forgotten sheaf for the poor, as the gleanings are left; for it is written, "And hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger," &c. (Deut. 24. 19.)

593. Not to take the forgotten sheaf; for it is written, "Thou shalt not go again to fetch it." (Deut. 24. 19.) (This precept applies to any produce. *T.*)

594. To flog certain criminals; for it is written, "And to be beaten before his face, according to his fault, by a certain number." (Deut. 25. 2.)

595. Not to flog the criminal more than he can bear; for it is written, "Forty stripes he may give him, and not exceed." (Deut. 25. 3.) (The criminal was examined as to the number of stripes he could endure, but he never received less than three. *T.*)

596. Not to prevent an animal from eating of the things about which he is employed; for it is written, "Thou shalt not muzzle the ox when he treadeth out the corn." (Deut. 25. 4.)

597. The childless widow must not marry a stranger as long as her late husband's brother has not declared his unwillingness to marry her; for it is written, "The wife of the dead shall not marry without unto a stranger." (Deut. 25. 5.)

598. To marry the wife of a brother who died childless;

for it is written, "And take her to him to wife," &c. (Deut. 25. 5.)

599. The childless widow is to loose the shoe of her brother-in-law, if he declines to marry her; for it is written, "And loose his shoe from off his feet." (Deut. 25. 9.)

600. To save the pursued, were it even with the life of the pursuer; for it is written, "Then shalt thou cut off her hand." (Deut. 25. 12.)

601. Not to spare the pursuer; for it is written, "Thine eye shall not pity." (Deut. 25. 12.)

602. Not to keep in our house, or by us, any short weights or measures; for it is written, "Thou shalt not have in thy bag divers weights, a great and a small." (Deut. 25. 13.)

603. To repeat vocally every day of our life the evil which Amalek did unto us; for it is written, "Remember what Amalek did unto thee." (Deut. 25. 17.)

604. To destroy none of the seed of Esau except Amalek; but of him none should be left, either male or female, great or small; for it is written, "Thou shalt blot out the remembrance of Amalek." (Deut. 25. 19.)

605. Not to forget the evils which the seed of Amalek did unto us when we came out from the land of Egypt; for it is written, "Thou shalt not forget it." (Deut. 25. 19.) (His effrontery, namely; for when all the other nations trembled and were afraid at hearing what the Lord had done for us, Amalek was, as it were, the first dog that snarled at us; for it is written, "Amalek was the first of the nations." Num. 24. 20. *T.*)

606. To commence with the praise of God's goodness towards our father Jacob, whenever the first-fruits are brought into the temple; for it is written, "And thou shalt speak and say before the Lord thy God," &c. (Deut. 26. 5.) (And to finish with the evils of the Egyptian bondage. This is called the First-fruit Recitation. *T.*)

607. To confess before the Lord that we have done all

that He commanded us to do with regard to the heave-offerings and tithes, and that we have not appropriated them; for it is written, "Then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house," &c. (Deut. 23. 13.) (This is called the Tithe Confession; which was made in the 4th and 7th year of the release. *T.)*

608. Not to eat the second tithe on the first day of mourning; for it is written, "I have not eaten thereof in my mourning." (Deut. 26. 14.) (Nor must any other sanctified article be eaten on the first day of mourning. *T.)*

609. Not to eat the second tithe in uncleanness even in Jerusalem; for it is written, "Neither have I taken away ought thereof for any unclean use." (Deut. 26. 14.)

610. Not to expend the money of the second tithe, except in eating and drinking, and anointing; for it is written, "Nor given ought thereof for the dead." (Deut. 26. 14.) (Meaning that even for the charitable purpose of burying the dead, I have not given ought thereof. *T.)*

611. To walk in the ways of the Lord, and to endeavour to be as like unto Him as we are capable of being; for it is written, "And walk in His ways." (Deut. 28. 9.) (As God is kind, gracious, and merciful, we must endeavour to be so likewise; as He clothes the naked, visits the sick, and comforts the mourners, we must also strive to do so; in short, we must act towards others as we would wish God to act towards ourselves; and God will look upon us with kindness. *T.)*

612. To assemble all the children of Israel, men, women, and children, on the second day of the feast of tabernacles after every year of release; for it is written, "Gather the people together, men, and women, and children," &c. (Deut. 31. 12.) (The king then reads to them the whole of Deuteronomy in the women's court. *T.)*

613. Every Israelite must write for himself a copy of the holy law; for it is written, "Now therefore write ye this

song for you." (Deut. 31. 19.) (i.e. Write the law containing this song, for the law is not written in chapters. At the present time this commandment includes also the duty of buying as many books as possible, that we may learn therein to know, and to do the will of God, and to serve Him with all our heart, for that is the object of our existence. Through this we shall also live to see the speedy arrival of the Messiah. Amen. *T.)*

It is a duty to lend our books to such as have no means of purchasing any; for that, our Rabbies said, was meant by the words, "Blessed are they, &c. and he that doeth righteousness at all times." Ps. 106. 3.

ADDRESS TO THE HOUSE OF ISRAEL.

MY dearly beloved brethren of the house of Israel, I am very well aware that you will not scruple to construe the motives of my publishing the foregoing *investigation*, altogether differently from my real intentions. Diverse as light from darkness will be the sentiments that will arise in your breasts toward me, from those that animate mine towards you; although I have, at the commencement of my investigation, declared that I make a wide difference between *Jews* and *Modern Judaism*. The former I esteem, respect, and love, with unequalled affection; whilst the latter, after a mature examination and weighing in the balance of the Bible, I found to be wanting, and unworthy of professing followers of Moses and the Prophets; and, therefore, as a disciple of theirs, I renounced it, being positively convinced that it is contrary to the will and word of the living God. Still I am persuaded, that you will look upon my motives quite in a different light, and censure me severely for my conduct. Indeed, as a converted Jew, I must not expect any thing from my unbelieving brethren but hatred and calumny. In fact, this is the frequent experience of the *converted Jew*, either from your public journals, or private conversation. Inspired, however, with an unqualified consciousness of my innocence of any calumny whatever, I am emboldened to declare my warm and steadfast attachment to you, my brethren according to the flesh, (though pro-

bably it may be rejected by you as incredible,) in the words of Saul of Tarsus to the Church of Corinth,—"And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. Be it so, I did not burden you." However, it is a faithful saying, "From the abundance of the heart the mouth speaketh."

Whether you will hear, therefore, or whether you will forbear, my dear Jewish brethren, the love I feel for the salvation of your souls constrains me to direct your attention to Him, of whom Moses in the law and the Prophets did write, who is the only Mediator between God and man, through whom alone a sinner may have access to an offended God, who is out of a Mediator a consuming fire, as we shall prove, with divine assistance, from the sacred volume of revelation. I will draw my arguments chiefly from the fountain of God's own word, as we all agree that there is but one source of truth in the world, which is the Bible. The more deeply we drink of its living water, the more is the veil of error and obscurity on all subjects removed from our eyes. And thus far are we fully warranted to conclude, that any system which would debar our minds from free access to this heavenly source of light, must be a system of which the ultimate end is not the promotion of the knowledge of truth. Thank God, that Moses and the Prophets left books behind them, which are not only "able to make us wise unto salvation," but also make us ready always to give an answer to every man that asketh us a reason of the hope that is in us.

Let us, therefore, turn to the simple but most sublime Mosaic records, which invigorate our faith in God's paternal providence, and enhance our reverence of His glorious majesty. There we find our nation feeling the urgent necessity of a Mediator, and impatiently praying for one; yea, that they were ready to perish for the want of a Mediator, for they discovered that they were not able of themselves to approach Him, whom they have so griev-

ously offended from time to time, nor even to hear His voice. Therefore they immediately called upon Moses to be their mediator, expressing, as it were, their conviction, that this very Moses, whom they hated, persecuted, and almost stoned, was to be their intercessor and preserver; and thus they addressed him impatiently:—

ועתה למה נמות כי תאכלנו האש הגדלה הזאת אם יספים אנחנו לשמע את קול יהוה אלהינו עוד ומתנו: כי מי כל בשר אשר שמע קול אלהים חיים מדבר מתוך האש כמנו ויחי: קרב אתה ושמע את כל אשר יאמר יהוה אלהינו ואת תדבר אלינו את כל אשר ידבר יהוה אלהינו אליך ושמענו ועשינו:

"Now, therefore, why should we die? for this great fire will consume us; if we hear the voice of the Lord our God any more, then we shall die. For who is there of all flesh that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? Go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it and do it." (Deut. 5. 25—27.)

Here, my dear Jewish brethren, we have an unequivocal scriptural proof of the necessity of a Mediator. But we also find that God most graciously heard the pathetic prayers of our ancestors in Horeb, and accordingly promised them a Mediator, even a Prophet like unto Moses.

Now let us, therefore, carefully examine the page of divine revelation on that all-important subject. In Deut. 18. 15—19, we read God's gracious declaration to Moses on this subject: נביא מקרבך מאחיך כמני יקים לך יהוה אלהיך אליו תשמעון: ככל אשר שאלת מעם יהוה אלהיך בחרב ביום הקהל לאמר לא אסף לשמע את קול יהוה אלהי ואת האש הגדלה הזאת לא אראה עוד ולא אמות: ויאמר יהוה אלי היטיבו אשר דברו: נביא אקים להם מקרב אחיהם כמוך ונתתי דברי בפיו ודבר אליהם את כל אשר אצונו: והיה האיש אשר לא ישמע אל דברי אשר ידבר בשמי אנכי אדרוש מעמו

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto

Him ye shall hearken, according to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in His mouth; and He shall speak unto them all that I shall command Him. And it shall come to pass, that whosoever will not hearken unto my words which He shall speak in my name, I will require it of him." Our nation made themselves responsible to hear and obey all the words of that Prophet or Mediator; for such was their declaration to Moses: "And speak thou unto us all that the Lord God shall speak unto thee, and we will hear it and do it." (Deut. 5. 27.) The same declaration of obedience is equally binding with regard to the Prophet like unto Moses; nay rather, severe punishment is denounced against disobedience; for the God of our fathers positively declares: "And it shall come to pass that whosoever will not hearken unto my words which He shall speak in my name, I will require it of him."

Since, therefore, it is impossible for any creature to have access to a God who is a consuming fire without a Mediator, how can we reconcile Jehovah's promises with the present condition of our nation, my dear Jewish brethren, if we reject the great salvation which God has wrought in Israel, through His Son Jesus Christ, the only Mediator between God and men? Where is our Prophet like unto Moses? How can we, how dare we approach Him, before whom angels veil their faces? We have no king like David, who was able to communicate with God through the ephod; we have no high priest, who was able to enter once at least the holy of holies, to atone for our sins; we have no sacrifice, verifying to the letter the words

of the Holy Spirit; "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." (Hos. 3. 4.) But we have neither a Prophet like unto Moses, who boldly pleaded for our ancestors, saying, "Yet now, if Thou wilt forgive their sin —; and if not, blot me, I pray Thee, out of Thy book which Thou hast written." (Exod. 32. 32.) Could we, as Jews, to whom were committed the oracles of God, be worse than a heathen? and pronounce the Lord to be a man that would lie, or the son of man that He would repent; who would say and not do it, or who would speak and not make it good? For to such a conclusion must we come, if we for a moment consider the present melancholy condition of our nation, who reject the mediatorship of Jesus, and thus have no means whatever of access to God, in consequence of which their prayers are unanswered. It is worth while noticing here a Jewish tradition, which occurs in *Yalkut Simeoni* and *Medrash* on Ps. 91, which is as follows: מפני מה ישראל מתחללין בעולם הזה ואין נענין על ידי שאינם יודעין שם המפורש אבל לעתיד לבוא הקב"ה מודיעם שנאמר לכן ידע עמי שמי באותה שעה הם מתחללין ונענין שנאמר יקראני ואענהו וכו' "What is the reason that the Israelites pray in this world and are not answered? Because they know not the ineffable name, but in the time to come [at the coming of the Messiah], the Holy and Blessed God will make them know, for it is said, 'Therefore my people shall know my name.' (Is. 52. 6.) At that time they shall pray and be answered, for it is said, 'He shall call upon me, and I will answer him.'" (Ps. 91. 15.) Dear Jewish brethren, what an awful thought, that for the last 1800 years, the prayers of our nation have been rejected, and only because they are ignorant of a certain ineffable name! And is God, who is abundant in mercy and compassion, keeping us in ignorance for so long a time? No, my dear brethren, He is untainted in His holiness, unbending in His justice, unchanging in His

truth; let God be true and every man a liar; He has not left His people without a Mediator, through whom every faithful believer has access to Him, and can pour forth his soul in the importunity of prayer, and cry, Abba, Father.

My dear Jewish brethren, the love of Christ constraineth me to disclose Him to your view as the Prophet like unto Moses, and as the Mediator between an offended God, and a fallen ruined world. The learned Bishop Butler observes, "There is not, I think, any thing relating to Christianity which has been more objected against, than the mediation of Christ, in some or other of its parts. Yet, upon thorough consideration, there seems nothing less justly liable to it" Had Moses and the Prophets left no books behind them, there might, perhaps, have been some prejudices against it, but not now. Some of our most eminent Rabbies taught this doctrine with remarkable perspicuity. Rabbi Joseph Albo, in his book עקרים *Ekarim*, 2nd part, chap. 28, fol. 54, col. 2, has the following orthodox passage: וקרא הכתוב שם המשיח יהוה צדקנו להיותו אמצעי אל שנשיג הצדק מהשם על ידו "The scripture calls Messiah's name Jehovah our Righteousness, because He is to be our *Mediator*, that we may obtain God's righteousness through Him." So that it is rather surprising that modern Jews, who claim to be the "best expounders" of the holy scriptures, (see page 35,) should object to this scriptural doctrine. Yea, I am persuaded, my dear Jewish brethren, that all objections against this blessed and gracious word of life are erroneous in themselves, and owe their existence entirely to a want of due consideration and study of the word of God. Nor can I conceal my conviction, that all such prejudices are chargeable with no small measure of guilt. For if God has indeed spoken, who shall lightly presume to disregard or disbelieve? nay, rather, who should not esteem it his highest privilege to listen and to obey?

I purpose, therefore, briefly to show, with the help of God, that Jesus Christ, the Son of God, is the Prophet

like unto Moses, and that God's mercy endureth for ever. I am not ignorant that this prophecy has been misconstrued by our Rabbies as referring to Elijah, Jeremiah, and other prophets; but I am also aware, that it was only done in order to evade the irresistible Christian arguments on that point; and I cannot help saying, that they have wilfully shut their eyes against the Truth, for every one who at all reads the pages of Eternal Truth, must see a great difference between Moses and the above-mentioned prophets. Nor, indeed, did our nation ever suppose that this prophecy referred to the above mentioned prophets, till of late.

Moses was a lawgiver, as we read, "And this is the law which Moses set before the children of Israel." (Deut. 4. 44.) Again, "Moses commanded us a law, even the inheritance of the congregation of Jacob." (Deut. 33. 4.) *Joshua* never gave any law; he was obliged to conform to the law of Moses. Moses was appointed leader of the children of Israel, by the mouth of the God of Israel Himself, whilst Joshua was appointed by Moses, according as the Lord commanded him. Moses delivered his brethren from the Egyptian bondage; Joshua never did any such thing. Moses received the law on Mount Sinai from the very hands of God; Joshua received it from the hands of Moses, a fellow mortal like himself. Moses was persecuted by his brethren; Joshua was honoured and revered. Moses attested his mission by miracles; we do not read of any one miracle performed by Joshua. I could multiply contrasts of this kind, but the above will suffice to show the great difference between them.

But besides all these, the voice of God testifies that Joshua was not the Prophet like unto Moses; for that Prophet was to rise at some future period, for it is on record, "I will raise them up a Prophet;" but Joshua was already risen. It appears the Holy Ghost made provision against such an erroneous interpretation, for we

read, Deut. 34. 10, "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face," though in the preceding verse we are told, "And Joshua the son of Nun was full of the Spirit of wisdom, for Moses had laid his hands upon him, and the children of Israel hearkened unto him, and did as the Lord commanded Moses." There can be no greater evidence that Joshua was not the Prophet like unto Moses.

Nor can it be said of *Jeremiah*, as some would have it. For if we for a moment consider the great contrast between Moses and Joshua, we shall find a far greater contrast between Moses and Jeremiah; but we read of nothing peculiar in the case of Jeremiah, except that he saw the children of Israel go into captivity, whilst Moses brought them out of captivity.

It is altogether out of the question to suppose that *Elijah* was the Prophet like unto Moses (for which even some Christian writers contend); for Elijah, instead of making intercession for Israel, (which is the office of a mediator, and as Moses continually did,) made intercession against Israel, saying, "I have been very jealous for the Lord God of Hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword, and I, even I only, am left; and they seek my life, to take it away." (1 Kings 19. 10.)

Had Jeremiah and Elijah even all the above characteristics which Moses possessed, we could not properly say that either of them was the Prophet like unto Moses; for he acted in the capacity of king, priest, and prophet to all Israel; but each of the above-mentioned prophets belonged only to a part of Israel; viz. Jeremiah to Judah, and Elijah to Ephraim. Some of our Rabbies, seeing the difficulties they had to grapple with, try to make us believe that *all* the prophets are meant. This shows that they are reduced to the last extremity; for it is written, "a prophet," and not prophets; and besides our nation at

large, to this very day, magnify Moses above all prophets, and style him רבן של כל הנביאים "Prince of all the Prophets." Every morning does our nation repeat in the service the following: שפע נבואתו נתנו אל אנשי סגלתו ותפארתו לא קם בישראל כמשה עוד נביא ומביט את תמונתו which Isaac Levi translates, "The inspiration of His prophecy He gave unto His peculiar and glorified people. Yet never hath there arisen in Israel a prophet like unto Moses, who beheld the similitude of His glory." So that if we look to any of the prophets mentioned in the Old Testament, we must come to the conclusion, "And there arose not a prophet since in Israel like unto Moses."

As soon as our attention is directed to the New Testament, and our views are reflected from the mirror of revelation only, we must join the men of Israel of old, who exclaimed, when they had seen the miracles Jesus did, "This is of a truth that Prophet that should come into the world." (John 6. 14.) For in the New Testament we find the prediction of Moses explained by the Holy Ghost by the mouth of Peter, when he preached to our nation in the temple at Jerusalem, and addressed them thus; "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And He shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; Him shall ye hear in all things, whatever He shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people." (Acts 3. 19—23.)

Though the above sermon was preached in the temple,

where many learned expounders of the law must have been present, we read of no contradiction. So irresistible were Peter's arguments that the priest, the captain of the temple, and the Sadducees laid hands upon them [i.e. Peter and John] and put them in hold unto the next day. A strange way of opposing the Truth. Yet it is a system common to all, who love darkness rather than light; but thank God, truth will prevail; for we read, "Howbeit many of them which heard the word believed; and the number of men was about five thousand." (Acts 4. 4.)

But, dear Jewish brethren, were there even no such plain and unequivocal explanation, as that given by St. Peter, to guide us, if we only contemplate the affecting state (past and present) of our nation, since the appearance of Jesus of Nazareth, we might well be induced to conclude, that He was the *Prophet like unto Moses;* for no sooner did they reject the Lord of Glory, even *Jesus of Nazareth*, than the mandate issued in case of disobedience, "And it shall come to pass, that whosoever will not hearken unto my words which He shall speak in my name, I will require it of him," had its fulfilment in the amplest magnitude of signification. Wrath came upon our nation to the uttermost; heaven from above, earth from around, and hell from beneath, were moved against them; armies enclosed them, prodigies affrighted them, pestilence devoured them, famine consumed them, and seditions rent them in pieces; our magnificent city was transformed first into the slaughter-house and then into the sepulchre of our forefathers; indescribable were the sufferings, unprecedented the carnage, and unimaginable the horrors of the scene; eleven hundred thousand victims fell by the sword, the plague, or the famine; Jerusalem was turned into heaps, and our glorious temple had not one stone left upon another, and Judea itself became a frightful wilderness. How sincerely ought our nation to make the following alphabetical con-

fession, not only during the few days of *S'lichoth*,* but daily. It is indeed an affecting confession :—

אשמנו מכל עם
גלה מִמנו משוש
הוחבל אווינו
זבול בית מקדשינו
טירתינו היתה לשמה
כחינו לנכרים
ממשך וממורט ממנו
סבלנו על שכמנו
פורק אין מידם
קראנוך יי אלהינו
שבנו מאחריך

בושנו מכל דור
דוה לבנו בחטאינו
ונפרע פארנו
חרב בעונינו
יופי אדמתינו לזרים
לעינינו עשקו עמלינו
נתנו עלם עלינו
עבדים משלו בנו
צרות רבות סבבונו
רחקת ממנו בעונינו
תענו ואברנו

ועדין לא שבנו מתעותינו
והיך נעיז פנינו ונקשה ערפינו
לומר לפניך יי אלהינו ואלהי אבותינו
צדיקים אנחנו ולא חטאנו
אבל אנחנו חמאנו

"We have transgressed more than any people. We are more confounded than any generation. Joy has departed from us. Our hearts faint by reason of our sins. Our desirable place has become corrupt. Our crown is taken away.

* From the last week in the month Ellul, (which is generally about the middle of September, and a week before the Jewish New Year,) until the Day of Atonement, (which is generally about the beginning of October,) the Jews are particularly prayerful, repenting of, and confessing their sins, which they have contracted during the whole year. They suppose that all their works are brought into account on New Year's Day and the Day of Atonement, and that the short interval between them is allotted them to amend their lives, which they spend in prayer and fasting. Hence those days are called סליחות *S'lichoth*, from סלח *Salach*, to forgive, because they pray for pardon. They also have additional prayers early in the morning. In Palestine, Turkey, Russia, Poland, &c. the Jews generally assemble in their synagogues on those days, about three o'clock, a.m. for the purpose of prayer. For this year (1843) the days of *S'lichoth* will commence on the 17th of September, and end on the 5th of October.

The habitation of our sanctuary has been destroyed by reason of our wickedness. Our palace has become a desolation. The beauty of our land belongs now to strangers: our strength to aliens. They have robbed our labour before our eyes, yea, from us "scattered and peeled." They have put their yoke upon us. We have borne it upon our shoulders. Servants have ruled over us. There is none that doth deliver us out of their hands. Many troubles have compassed us. We have called upon Thee, O! Lord, our God, but Thou hast departed from us by reason of our transgressions. We have turned away from following Thee. We have gone astray, and were lost. And as yet we have not acknowledged our errors; and how can we be so presumptuous and stiffnecked as to say before Thee, O our God, and the God of our fathers, that we are righteous and have not sinned? when verily we have sinned."

Here our nation makes confession of certain errors. Is it not more than probable, nay, next to certain, that the rejection of Jesus of Nazareth, or the Prophet like unto Moses, is the principal error, which our nation have not as yet acknowledged? And is it not worth while to consider with prayer and supplication, whether our nation is not enduring all its sufferings in consequence of this grievous error; for beyond all contradiction, they are as yet suffering for unacknowledged sin. It appears almost, that the compiler of the above confession laboured under the burden of the awful mandate, "And it shall come to pass, that whosoever will not hearken unto my words which He shall speak in my name, I will require it of him."

We may notice another very remarkable confession, which our nation make every year, on the 9th day of the month Ab, when mourning for the destruction of Jerusalem. After reciting a long catalogue of the calamities that have befallen them since that time, it finishes thus:

ורוח הקדש למלם מרעים
הוי על כל שכני הרעים
מה שהקרם מודיעים
ואת אשר עשו לא מודיעים
אם תאכלנה נשים פרים משמיעים
ואם יהרג במקדש יי כהן ונביא לא משמיעים:

"And the Holy Spirit makes complaints against them, Woe! by reason of my wicked neighbours. They proclaim what sufferings they have endured, but are silent as to their evil deeds. They proclaim their sufferings, when women ate their offspring, but they conceal their wickedness in killing a priest and a prophet in God's sanctuary." What an extraordinary confession! The third Person in the Godhead chides them for their tardy acknowledgment of their misdeeds, and puts them in remembrance of the heinous crime of murdering those that were sent to them; and did not the Prince of Life, whom our nation denied in the presence of Pontius Pilate, when he was determined to let Him go, breathe the same spirit? when He poured out that pathetic lamentation: "O! Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate! For I say unto you, ye shall not see me henceforth till ye shall say, Blessed is He that cometh in the name of the Lord." (Matt. 23. 37—39.)

My dear Jewish brethren, I would say unto you, in the words of Jesus of Nazareth, when affectionately addressing Himself to the inhabitants of our holy city, He beheld and wept over it, saying, "If ye had but known, even ye, at least in this your day, the things which belong unto your peace, but now they are hid from your eyes." There is, indeed, no necessity for more proofs to convince us, that Jesus of Nazareth was the Prophet like unto Moses. The above evidences sufficiently show, that our nation suffer

according to the prediction, "And it shall come to pass, that whosoever will not hearken unto my words which He shall speak in my name, I will require it of him."

"All who hear Him not shall perish,
'Tis the purpose of the Lord;
Vain the hope that many cherish,
While unmindful of His word:
One decree there is for all;
They who hear Him not, must fall."

But in order to show it more clearly, I shall endeavour, by the help of Him who hath no pleasure in the death of a sinner, but rather that he should return and live, to trace the history and character of that extraordinary man Moses, in which we may observe in one view, the singular resemblance to that of Jesus of Nazareth. Though at first Christ and Moses may seem very unlike one another, as the Gospel and the Law, as the ministration of righteousness, and the ministration of condemnation; but if the Lord, by His infinite grace, is pleased to open our eyes, then we indeed see wondrous things out of His law; we find that "the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." (Gal. 3. 24.)

Let us take, therefore, at once a brief view of their history and character. Moses was hid in his infancy from the cruel edict Pharaoh issued, that every male child in Egypt should be destroyed. Jesus was hid from the rage of Herod, who "slew all the children that were in Bethlehem, and in all the coasts thereof." It would not be out of place to mention here an old and remarkable Jewish tradition, which will illustrate the analogy more forcibly. Rabbi S. Jarchi observes, on Exod. 1. 16: אם בן הוא והמתן פרעה לא היה מקפיד אלא על הזכרים שאמרו לו אצטגנינו שעתיד לילד בן המושיע אותם "'If it be a son, then ye shall kill him.' Pharaoh was very particular with the males only, because his magicians told him, that a son was about to be born, who should

save them [i.e. the Israelites]." This is very similar to the history of Jesus. "Behold there came wise men from the east to Jerusalem, saying, "Where is He that is born King of the Jews?" "When Herod the king had heard these things he was troubled," and began to lay snares for the destruction of the child Jesus. But He that sitteth in the heavens laughed them both to scorn, and had them in derision. Moses was obliged to flee his country; Jesus likewise was obliged to flee his place of nativity for Egypt. Moses returned by the command of the Lord, saying, "Go, return into Egypt; for all the men are dead which sought thy life." (Exod. 4. 19.) A similar command was given for the return of Jesus; for, "Behold an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and His mother, and go into the land of Israel: for they are dead which sought the young child's life." (Matt. 2. 19, 20.) Moses refused to be a king's heir; Jesus would not be made a king. Moses was instructed in all knowledge; Jesus "grew and waxed strong in Spirit, filled with wisdom; and the grace of God was upon Him." (Luke 2. 40.) Moses contended with magicians, the devil's agents, and vanquished them; Jesus contended with Satan himself, and conquered him.

Moses was a lawgiver; so was Jesus. I must here advert, for a moment, to an objection which exists in the minds of our nation against the new law. Every one conversant with the Old Testament must say that such an objection is not founded on the word of God; for there we expressly find: הנה ימים באים נאם יהוה וכרתי את בית ישראל ואת בית יהודה ברית חדשה "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah;" (Jer. 31. 31;) but that it owes its existence to an unscriptural article of faith, made long after the publication of the New Testament, by רמ"ב"ם

Rambam, or Maimonides, in order to keep us in the dark, which is as follows: אני מאמין באמונה שלמה שואת התורה לא תהא מוחלפת ולא תהא תורה אחרת מאת הבורא יתברך שמו "I believe with a perfect faith, that this law will never be exchanged, nor will there be any other law given from the Creator, blessed be His name!" (9th Article of the Jewish Creed.) This article of faith is not only diametrically opposed to divine revelation, but also to ancient Jewish tradition. In *Yalkut Simeoni* we find the following passage: עתיד הקב"ה לחדות יושב בגן עדן והדוש וכל צדיקים יושבים לפניו וכל פמליא של מעלה עומדים על רגליהם וחמה וכוללות ממינו של הקב"ה ולבנה וכוכבים משמאלו והקב"ה יושב וחדוש תורה חדשה שעתיד ליתן על יד משיה "The Holy and Blessed One will sit in the garden of Eden and lecture, and all the righteous men will sit before Him, and all the celestial army shall stand upon their feet, and the sun and the planets at the right hand of the Holy and Blessed One, the moon and the stars on his left hand; and the Holy and Blessed One will sit and discuss the *new law*, which He shall give through the Messiah." Hence it appears that the *ancient* Jewish Rabbies were fully convinced that the *new law* would be given through the *Messiah*.

In the appointed service for the first Saturday in the month Nisan, (which is about the beginning of April,) we find a description given of the events that shall happen in this month, where the following is also mentioned: להנתן דת חדשה לכרות ברית חדשה "When a new law shall be given, a new covenant made." The objection, therefore, is supported neither by the word of the living God, nor by the tradition of our wise men. Our nation must, therefore, cancel one article of their faith; either the 6th, which is, אני מאמין באמונה שלמה שכל דברי נביאים אמת "I believe with a perfect faith, that all the words of the Prophets are true;" or the 9th, above alluded to; for they are evidently opposed to each other.

Moses was a *king;* as we read in Deut. 33. 5: "And he was king in Jeshurun, when the heads of the people

and the tribes of Israel were gathered together." Likewise Jesus was a *king:* "And when He was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen; saying, Blessed be the king that cometh in the name of the Lord; peace in heaven and glory in the highest." (Luke 19. 37, 38.) Pilate, after conversing with Jesus, was obliged to confess, "I find no fault in this man," and most probably, struck with His humility, believed the word of God more than our apostate Priests, Scribes, and Pharisees, remembering the words of the Prophet, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; He is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass." (Zech. 9. 9.) We have every reason to suppose that Pilate, watching all the movements of Jesus of Nazareth, sincerely asked, "Shall I crucify your King?" and perseveringly called Him thus; he determined that He should be called so, and therefore exclaimed, "Behold your King!" And even after the crucifixion of Jesus, his faith was stronger than theirs; for he "wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS;" and when the infidel chief priests objected to it, Pilate firmly withstood them. Thus it will be more tolerable to him in the day of judgment than to them. But Jesus is yet to be King of the Jews, and acknowledged as such, *when the heads of the people and the tribes of Israel shall be gathered together.* "He will pour upon the house of Israel, and upon the inhabitants of Jerusalem, the spirit of grace and supplication; and they shall look upon Him whom they have pierced, and they shall mourn for Him, as one that mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born." (Zech. 12. 10.) Then shall the whole of our nation shout with a

voice as that of many waters, with enraptured acclamation, "Blessed is He that cometh in the name of the Lord." (Luke 13. 35.)

Moses was a *priest*, as we read, Ps. 99. 6, "Moses and Aaron among His priests." Jesus is a *Priest* for ever after the order of Melchisedec, the King of Righteousness.

Moses was a *prophet*. Every one reading the predictions of Jesus, as contained in the New Testament, must acknowledge that Jesus was the greatest Prophet of the two.

Moses taught the children of Israel the doctrine of God's unity in the following precept: "Hear, O Israel: the Lord our God is one Lord." (Deut. 6. 4.) Jesus also taught particularly the same doctrine; for we read of "one of the scribes," who came and asked Jesus, saying, "Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord."* (Mark 12. 29.)

* Modern Jews are apt to advance this passage as an argument against the Holy Trinity; because they say it speaks here of an unequivocal unity. But it is very remarkable, that the ancient Jewish divines and expounders of the law taught from this very passage the doctrine of the Triune Jehovah. I will quote a passage from the 2nd vol. of Zohar, fol. 160, col. 2, in order to make my assertion good. ישראל קא מיחד תלת סמרין ׳י אלהינו ׳י אחד למהוי כיא יחד "Israel unites the three hypostases, the Lord, our God, One Lord, to make all, to be but One." On the same page we find the following passage ידו׳ד אלהינו ידו׳ד דא הוא רזא דיחודא בתלת סמרין "The Lord, our God, Lord; this is the mystery of the Unity in three hypostases." Now the above are expositions on Deut. 6. 4; therefore no objection can be urged from it against the orthodox faith of a Trinity in Unity. The unbelieving Jews are very fond of asserting that no Jew can become a real Christian, and, therefore, that all converted Jews are necessarily impostors; and in proof of this assertion, they generally relate that they know of many converted Jews who, on their death-bed, exclaimed, שמע ישראל יהוה אלהינו יהוה אחד "Hear, O Israel: the Lord our God is one Lord." Of course the assertion and the proof owe their existence to their ignorance of the New Testament; for were they at all acquainted with it, they would know that the first promulgators of Chris-

Moses brought darkness on all the land of Egypt; the death of Jesus brought darkness on all the land of Judea. After Moses brought darkness, the first-born of the Egyptians were slain. The darkness in consequence of the crucifixion of Jesus, was followed by the destruction of the Jews, (who are called first-born,) by Titus Vespasian.

Moses predicted the calamities of the Jews; Jesus foretold the horrible siege and destruction of Jerusalem. The spirit in Moses was put on the seventy elders; the spirit of Jesus was poured on the twelve apostles and the seventy disciples. Moses vanquished kings and nations of the earth; Jesus leads captivity captive the kings and nations of the world, through His everlasting Gospel. Moses conquered Amalek by holding up his hands; Jesus conquers Satan and sinners by His intercession in heaven. Moses turned away the wrath of God from the rebellious Israelites; Jesus turns away the wrath of God from all the millions of His people by His death and intercession. Moses ratified the covenant between God and the Israelites, by blood sprinkled on the people (Exod. 24. 7, 8); Jesus ratified the covenant of grace by the shedding of His own blood. Moses instituted the passover; Jesus instituted the last supper in remembrance that He, our Passover, was sacrificed for us. Moses lifted up the serpent to cure the Israelites that were stung; Jesus was lifted up on the cross, to cure our souls stung and poisoned with sin. The love of Moses for his nation was repaid with ingratitude and enmity. All of us, even believers, have been ungrateful to Jesus Christ, and sometimes ene-

tianity were Jews, and Jews only; who counted not their lives dear to them in order that they might preach the unsearchable riches of Christ. They ought to remember, that the head cornerstone of the Christian Church is a Jew, and the injunction, "Hear, O Israel: the Lord our God is one Lord," is His teaching, as well as that of Moses; and it may properly be the dying words of every faithful Christian, not only Jewish but also Gentile.

mies of His cross, as the children of Israel are even now, to whom He came first, but they sought to kill Him. Moses was ill-used by his own family; the near relations of Jesus did not believe on Him. Moses had a wicked and perverse people to deal with for forty years; Jesus had to deal with a people who were designated 'serpents' and 'a generation of vipers.' Moses was very meek above all men; Jesus was infinitely meeker than Moses, and all the meekest men in the world. The people could not get into the land of Canaan until Moses was dead. Not one soul could ever be admitted into the kingdom of heaven but on the foundation of the death of Christ, who hath opened the kingdom of heaven, by His atoning blood, to all believers. Moses died on account of the rebellion of the people, as he himself said, "But the Lord was wrath with me for your sakes." (Deut. 3. 26.) Jesus was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." (Is. 53. 5; 1 Peter 2. 24.) Moses went up to die on the mount Nebo; Jesus went up to die on the mount Calvary. Moses died in the vigour of his age—"his eye was not dim, nor his natural force abated;" Jesus died in the flower and glory of His manhood. Moses was buried, and no man saw his body. The unbelieving Jews did not deserve to see the body of Jesus after His resurrection. Moses warned them against false prophets (Deut. 13. *); Jesus forewarned

* The Jews invariably apply this chapter to Jesus. In fact, their children at school are taught to explain it so, and quote it as a reason, if asked by a Christian, why they do not believe in Jesus; but this, like all their other objections, is owing to their inadequate knowledge of the New Testament; for if they had only a moderate knowledge of it, they would know that Jesus never taught any thing else but to worship the true and only God, in spirit and in truth; (see p. 210;) whilst the prophet, in Deut. 13, speaks on this wise: "Let us go after other gods, which thou hast not known, and let us serve them."

against many false prophets and messiahs. (Matt. 7. 15; 24. 11, 24. Mark 13. 22.) Moses before his death promised another Prophet; Jesus before His death promised another Comforter, even the Eternal Spirit in all the glory of His mission, and divine influence in the Church to the end of the world.

Who can read such an amazing and extraordinary resemblance between Moses and Christ, and not be struck with great astonishment and delight? It is true that a fertile imagination can discover a likeness where there is none; but the astonishing similitude of characters between Moses and Jesus is so evident, that both wise and unwise can see it at once. Nor can the remarkable correspondence in so many things between Moses and Jesus be the effect of mere chance. Let us examine the annals of sacred and universal history, and see whether we can find an individual who was like unto Moses as Jesus was, and so like Jesus as Moses was. Nor did the Jewish sages think that Moses had any equal but Messiah. The following are the words of Maimonides in writing to a Jew, as found in his book of epistles, well known by the title of אגרת תימן *Eggereth Taiman*: אבל אני תמה ממך שאתה מבני תורה ומצודת על סגדי החכמים ואיך יודע אחד שהמשיח נביא גדול מאיד וגדול מכל הנביאים מלבד ממשה רבינו עה' "But I am surprised at you, who are one of the sons who studied the law, and spent your time over the books of the wise, and yet you know not, brother, that Messiah is a very great Prophet, and greater than all the prophets, except Moses, our Rabbi. May peace be upon him." Then, dear Jewish brethren, if we do not find such a striking resemblance to Moses in any one but Christ, we have indeed found Him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the Son of God, who is over all, blessed for ever. Amen.

But we may go a great deal farther, and say, were there even no resemblance whatever between Jesus and Moses, we are still bound to hearken unto Him, for His prophecies

came to pass, which is a proof that He spake in the name of the Lord, according to the directions given in the law of Moses; for we read, "And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." (Deut. 18. 21, 22.) An attentive reader of the New Testament, and a careful observer of the historical events of the Jewish and Christian Churches since the publication of the New Testament, must acknowledge that all Jesus foretold was fulfilled to the letter, which leaves us no room for unbelief; nor can our unbelief in the gospel be reconciled with the dogmas of the Rabbies. Maimonides, in his treatise on the "foundation of the law," has the following passage in chap. 10: לפיכך כשיבא אדם הראוי לנבואה במלאכות יהוה ולא בא להוסיף ולא לגרוע אלא לעבוד את יהוה במצות התורה אין אומרין לו קרע לנו את הים או החיה לנו מת וכיוצא באלו ואחר כך נאמין בך אלא אומרים לו אם נביא אתה אמור דברים העתידים להיות והוא אומר ואנו מחכים היבואו דבריו אם לא יבואו ואפילו נפל דבר אחד קטן בידוע שהוא נביא שקר: ואם באו דבריו כולן יהיה נאמן ובודקין אותו פעמים הרבה ואם נמצאו דבריו נאמנים כולם הרי זה נביא אמת כמו שנאמר בשמואל וידע כל ישראל מדן ועד באר שבע כי נאמן שמואל לנביא ליהוה "Therefore when a man comes who is fit for prophecy in the Lord's missions, and he comes neither to add nor to diminish, but to serve the Lord according to the precepts of the law, we do not say to him, Divide the sea for us, or make a dead person come to life again, and such like, and then we shall believe on thee; but we say unto him, If thou art a prophet, tell us something that shall happen in some future period, and he utters a prophecy, and we watch whether his words will come to pass; if they do not come to pass, and if even a little thing fails, it is certain that he is a false prophet; but if all his words come to

pass, he is to be considered in our eyes faithful, and we examine him many times, and if all his words have proved true, then he is certainly a true prophet, as it was said by Samuel, 'And all Israel, from Dan to Beer-sheba, knew that Samuel was established to be a prophet of the Lord.'" (1 Sam. 3. 20.)

Now if we consider the life and conduct of Jesus of Nazareth, we shall find Him a true and faithful Prophet; and we are, therefore, obliged to hearken unto Him, even according to the dogma of an enemy to the cross. Jesus did not teach men to depart from God, which would characterise a false prophet; but, on the contrary, He taught the worship of the only true God, as I have already shown in page 210. He proved Himself a true Prophet by the verity of His predictions. He warned them against false messiahs. (Matt. 24. Mark 13. 22.) How awfully has that prophecy been verified! I need only refer you to *Talmud*, *Tzemach David*, or *Branch of David*, *Shaivet Jehuda*, or *Sceptre of Judah*, *Eggereth Hatayman*, or *Epistle of the South*, *Shalsheleth Hakkabalah*, or *Chain of Tradition*,* Buxtorf's "*Institutione epistolari Hebraica*." I will, however, quote here a short but comprehensive account of the false Messiahs from Leslie's "Short and easy method with the Jews," which is as follows: "The history of these false Messiahs has been lately written by Johannes á Lent, and printed at Hebron, 1697, with sufficient vouchers from the Rabbies of the Jews themselves. Let me but name them, to show the succession of delusion in the Jews. You have heard before, out of Josephus, the multitudes of false Messiahs before the destruction of Jerusalem. A.C. 114, you set up another in the reign of Trajan; one Andrew,

* All these books, which are historical, written by celebrated Jewish Rabbies, contain the accounts of the false messiahs that have appeared since our Lord delivered His prophecy: "Many will come in my name, saying, I am Christ." (Matthew 24. 5.)

which occasioned the destruction of many thousands of you. Again in the reign of Adrian, another, whom you called Bar Cochav, i.e. the son of a star; alluding to the star of Jacob, Num. 24. 17. And again rebelling under this Messiah, caused a most dreadful destruction amongst you, insomuch that, as yourselves have told it in your own books, there was twice the number of Jews that perished upon this occasion more than all those that came out of Egypt; and that you suffered more under Adrian than under Nebuchadnezzar or Titus. When you were at last undeceived (too late), then you changed the name of this false messiah, from Bar Cochav, (or בר כוכב) the son of a star, to Bar Coziva, (or בר כויבא) the son of a lie, as being a false Messiah. And how oft have you been deceived since? In the year of Christ, 434, in the reign of Theodosius the younger, another Pseudo-Messiah arose in the island of Crete, who said that he was Moses, and sent from heaven to carry the Jews in Crete, on dry ground, through the sea, and persuaded several of them to throw themselves into the sea. In the year of Christ, 520, another Pseudo-Messiah, one Dunaan, arose in Arabia, and, with the Jews who followed him, set upon the bishop and Christians in Negrae, and committed great outrages, till he was destroyed. A.C. 529, the Jews and Samaritans in Palestine were seduced into rebellion by Julian, a Pseudo-Messiah, which occasioned the destruction of many of them. And when Mahomet appeared, about the year 620, the Jews flocked to him as their Messiah, to which character he at first pretended; and they stuck to him till, as some say, they saw him eat camel's blood, or, as others tell, for other reasons they left him. Indeed he left them and set up other pretences. After, A.C. 721, they followed a certain Syrian, who said that he was Christ. A.C. 1137, they followed another in France, which occasioned their banishment out of that country, and the slaughter of great numbers of them. The year following, viz. A.C. 1138, in Persia, a false

Messiah taking arms, brought great mischiefs upon the Jews there. A.C. 1157, the Jews rising under another Messiah in Spain, had well nigh all of them been cut off. A.C. 1167, they suffered much under another Messiah in the kingdom of Fez. And in the same year, under another in Arabia, who gave for a sign, that after his head was cut off by the king of Arabia, he would rise to life; which he did not: but by this escaped a more cruel death. And not long after, in the same 12th century, they suffered much by another beyond Euphrates; who gave for his sign, that he would go to bed at night leprous, and rise sound in the morning. About the year 1174, another rose in Persia, and led the Jews into rebellion, which occasioned great destruction among them. And one David Almusar occasioned the like to them in Moravia and Germany. And again, in the same century, another Pseudo-Messiah. All mentioned by Maimonides, and other Jewish Rabbies. Who likewise tells us of that most famous Pseudo-Messiah in Persia, called David El David, alias David Elroi, about the years 1199 or 1200, a great magician, who deluded many of the Jews. A.C. 1222, many Jews followed a false Messiah in Germany, whom they called the son of David: and the same year expected their Messiah to be born of a woman, when with child, at Worms; but it proved a girl. A.C. 1465, when the Saracens made such inroads upon Christendom, the Jews then thought their Messiah was come to fight their battles. And the same year Rabbi Abraham Avenaris, a Jewish astrologer, from the conjunction of Jupiter and Saturn in the sign Pisces, foretold the coming of the Messiah to be then at hand. And afterwards R. Abarbanel, in his commentary upon Daniel, p. 84, 86, gathered the time of Messiah's coming from the like conjunction of Jupiter and Saturn in Pisces. About the year 1497, the Jews were again deceived in Ishmael Sophus, whom they took for their Messiah, who having got together an army of vile

and profligate men, pursued his victories successfully through Media, Parthia, Persia, Mesopotamia, and Armenia. But he at last cheated the Jews, and set up a new sect for Mahomet. A.C. 1500, Rabbi Ascher Lemla appeared in Germany as the forerunner of the Messiah, who he promised should come and restore the Jews to the land of Canaan that same year; and the Jews generally, every where did believe him, and appointed public fasts and prayers to prepare for the coming of their Messiah. About the year 1534, a new Messiah rose up in Spain, who was burned by Charles the 5th; as was another at Mantua, R. Salomo Malcho; whom many of the Jews did believe came again to life after he was burned, and every Sabbath visited his wife Zephati. But the emperor spared R. David, who called himself one of the emissaries of the Messiah, then soon to come. Who, when he was at Rome, is said to have fasted six days together. Another Pseudo-Messiah rose up in the East Indies about the year 1615, and another in Holland, A.C. 1624. The story of the famous Pseudo-Messiah, Sabbattai Zevi, A.C. 1666, is remarkably well known; who, after all the expectation of the people of the Jews, turned, at last, Mahometan, to save his life. And no longer since than the year 1682, there has got up another false Messiah, R. Mordecai, a German Jew, whom almost all the Jews in Italy, and many in Germany, have owned; but, like wise men, with due respect to the inquisition and self-preservation."

Dear Jewish brethren, how can we remain deaf to this, and harden our hearts in unbelief? How ought the words of Jesus of Nazareth, "Behold, I have told you before," to awaken our minds from any dormant carelessness?

Jesus foretold His own death, and the circumstances attending it, as we read, "From that time forth began Jesus to show to His disciples how that He must go unto Jerusalem, and suffer many things of the elders, chief priests, and scribes, and be killed, and be raised again

the third day." (Matt. 16. 21; 20. 18, 19.) He likewise foretold His betrayal, His desertion by His disciples, and denial by Peter. (Matt. 26. 23; 31. 46.) All of which had their accomplishment to the very letter. His prediction concerning His resurrection was likewise fulfilled to the letter. He said: "Destroy this temple, and in three days I will raise it up, but He spake of the temple of His body." (John 2. 19—21.) Again, "The chief priests and Pharisees came unto Pilate, saying, Sir, we remember that that Deceiver said, while He was yet alive, After three days I will rise again." (Matt. 27. 62, 63.) The accomplishment of it we find recorded in the Gospel according to St. Luke, 24. 5, 6; John 20. 14—19; Acts 1. 3. Jesus of Nazareth foretold the descent of the Holy Ghost upon the Apostles, in miraculous powers and gifts; and the place where it should be given: "Behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high." (Luke 24. 49.) He likewise described what the effects of the Spirit should be: "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall lay their hands on the sick and they shall recover." (Mark 16. 17, 18.) Of the full accomplishment of these promises we read enough in the Acts of the Apostles.

Jesus of Nazareth predicted the persecution of His disciples: "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." (Matt. 24. 9; Luke 21. 12.) All of which was accurately fulfilled, as recorded in the Acts of the Apostles. There we find that some were delivered to councils, as Peter and John; some were brought before rulers and kings, as Paul before Gallio, Felix, Festus, and Agrippa; some were imprisoned, as Peter and John; some were beaten, as Paul and Silas; some were put to death, as Stephen and James the brother of John. Every reader

of history will find that the early Christians were an incontrovertible proof of the correctness of the prophecies of Jesus of Nazareth. But I would earnestly point out to the unbelieving Jews, that their own feelings towards their converted brethren are enough to verify the predictions of Jesus. Alas! what do Jews even now suffer from our nation at large (especially in those countries where they have some power) as soon as they are in any way inclined towards Christianity! How are they persecuted! How is their destruction planned by all kinds of wicked stratagems to this present day! As recently as 1828 was Rabbi Moses, brother of the celebrated Rabbi Solomon, of Liddi, thrown into prison (and died there) by the instigation of the Jews, who bribed the government at St. Petersburg to pass a verdict of insanity against him, after he embraced Christianity.* There is yet a living monument to testify to the truth of our Lord's predictions relative to the sufferings of His followers. I mean Mr. Cohen, now Missionary to the Jews in Smyrna, who was a year and a half in exile,

* "In the year 1828 a Russian general happened to stay with the brother of the Rabbi above-mentioned, [Rabbi Solomon of Liddi] whose name was Rabbi Moshe. This General, who, I now perceive, must have heen a good Christian, conversed with the Rabbi about Christianity, and gave him a New Testament, which he diligently read, so that in three nights he was, by the grace of God, convinced of the *truth*, and wished to make an open confession of his faith. The General fearing that this might occasion a disturbance in the place amongst the Jews, thought it prudent to send him to Petersburg. There the Rabbi was baptized.....Within a week or two after his baptism, he found many things in that church contrary to what he read in the New Testament, and was particularly offended by their image-worship, against which he began to preach in their own church, and was shortly thrown into prison for his zeal. The Jews also considering his conversion to Christianity as a blot on their nation, took advantage of this opportunity for taking vengeance upon him, and by giving large bribes to corrupt men in power, they obtained a decision against him of insanity, and cast him into an asylum where he soon died of grief."—*Ebenezer*, p. 76.

together with two others, in consequence of their embracing Christianity.* Alas! how many places are there on the Continent that a Jew is obliged to quit as soon as he expresses any favourable remark on Christianity.

The prediction of Jesus concerning the siege of Jerusalem was minutely fulfilled: "The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation." (Luke 19. 43, 44.) Josephus, in his history of the wars of our nation, relates that a trench was really cast about Jerusalem, when that city was besieged by Titus. The Roman army encompassed her around about with a wall, so that no person could escape out of the city, nor could any provisions be introduced. The soldiers of Titus burned the temple, and Titus gave orders to demolish the very foundations of both city and temple, so that scarcely one stone was left upon another.

Jesus foretold that He should have a Church and people,

* "Mr. Cohen is one of the three Christian Jews who endured such extreme sufferings in 1826 and 1827, at Constantinople, *on account of their confession of Christ.* Sentence of death was passed upon them by the Grand Rabbi and his three assistants, and a large reward offered by the Jews, if the Turkish authorities would carry the sentence into effect. These faithful confessors of Christ were accordingly imprisoned. A full pardon, and immediate deliverance, were promised them if they returned to their old religion, and death was held out to them as the consequence of their perseverance.

"For a whole night they had the view of death before their eyes, and they spent it in reading the New Testament and prayer. They were loaded with heavy chains, beaten, and otherwise illtreated, and remained for many months in the closest confinement, where they were treated as the worst of malefactors; the Jews giving a considerable sum of money to the officers of the prison to induce them to put them to hard work, and to beat and to torment them."—*Jewish Intelligence*, Vol. IX. p. 100.

and that the Gospel should be preached throughout the whole world. The Church of Christ is, to the present day, "like a city set upon a hill, a standing memorial to the world of the duty which we owe to our Maker; to call men continually, both by example and instruction, to attend to it, and by the form of religion ever before their eyes, remind them of the reality; to be the repository of the oracles of God; to hold up the light of revelation in aid to that of nature, and propagate it throughout all generations to the end of the world." It is also distinguished by monuments of perpetual observances, instituted by Christ Himself for His Church; viz. Baptism and the Lord's Supper.

The first propagation of Christianity is recorded in the Acts of the Apostles, and its subsequent spread is attested by Christian and heathen writers of succeeding ages. The present many existing societies for the promotion of the Gospel in all the parts of the world, furnish another link to the great chain of testimonies that Jesus was a true Prophet, and that what He predicted came to pass, and therefore that we are bound to hearken unto Him.

My dear Jewish brethren, I would entreat of you, in the name of the God of Abraham, Isaac, and Jacob, not to reject the Gospel of Jesus without due investigation. I am aware that the majority of our nation refuse even to examine the doctrine of Jesus for fear they might be seduced from the right way* ; but I am persuaded they are mistaken. The more truth is investigated, the brighter it shines; and the more error is investigated, the more odious and deformed it appears; for error thrives always in the dark, but the sun of truth, when permitted to shine over it, disperses it as the darkness of night is dispersed by the rising sun. Let us never forget that Christianity, as well as Judaism, is of Jewish origin, and that both were once confined exclusively to our nation. The Author of

* Such was the Author's own experience.

Christianity was a Jew; the glorious company of the Apostles were Jews; the noble army of primitive martyrs were Jews; the infancy of the Christian Church was Jewish. The Christians gratefully acknowledge it. The Rev. Dr. M'Caul, in his learned work, "The Old Paths," makes the following remark in the first page: "Neither in defending Christianity do we wish to diminish ought from the privileges of the Jewish people; on the contrary, we candidly acknowledge that we are disciples of the Jews, converts to Jewish doctrines, partakers of the Jewish hope, and advocates of that truth which the Jews have taught us."

Why should we, dear Jewish brethren, without any examination whatever, reject the New Testament, which was written by Jews who were eye-witnesses of the events recorded in it, and who published it at the time, and in the very place where those events occurred? And why should we rather accept the Talmud, which contains events that are said to have happened many centuries before its publication, and are related by different Rabbies in the most contradictory terms?

It cannot be argued that because our nation at large rejected Christ, when He tabernacled amongst them, that therefore He was not the Prophet like unto Moses. Surely there is no evidence wanting, that the majority of our nation acted always in direct opposition to the will of God. How many times do we find in God's word the epithet, בית מרי "a rebellious house," and similar epithets bestowed on our nation? On the contrary, the circumstance that He was rejected by the rich and the great and accepted by the mean, is a proof of His divinity, and to this agree the words of the prophets, for it is written, והשארתי בקרבך עם עני ודל וחסו בשם יהוה "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." (Zeph. 3. 12.) It behoves, therefore, every Jew to examine carefully and maturely which of our ancestors were taught of God; Matthew,

Mark, John, Saul, Simon Peter, James, &c. or Jehudah, Jochanan, Rabina, Rab-Ashi, &c.

Dear Jewish brethren, the only way to know this is to compare their doctrines with Moses and the prophets. And now may He who said not "to the seed of Jacob, Seek ye my face in vain," and He that "leads the blind in a way they know not," enable you to find Him of whom Moses and the prophets did write, and open your eyes that ye may behold wondrous things out of His law. Even so be it! Amen and Amen!

"Glorious Prophet, long expected,
Come to bless Thy Church at last;
May we go by Thee directed,
Till our pilgrimage is past!
Then, from sin and sorrow free,
Dwell eternally with Thee!"

AN ADDRESS TO CHRISTIANS.

"*The controversialist is compelled to attack that which is erroneous, or even absurd in the Oral Law, and the ignorant or unthinking hastily conclude that all the Jewish writings are of the same character.*"

DR. M'CAUL.

MY dear Christian readers, I humbly trust that in addressing a few words to you in behalf of my nation, I shall not be chargeable with having imbibed early national prejudices, which I cannot get over, and that I am therefore still anxious to elevate the Jewish nation above their level, being puffed up with national pride. I am the more emboldened to address you, as I feel myself innocent from any such imputation whatever. I have investigated the national religion of modern Jews, and have found it wanting, when compared with the word of the living God; and, therefore, I renounced it publicly, and paid no deference to it because it was the religion of my nation, though I was brought up in it from my very infancy. I am confident, therefore, when the kind reader will take this into his consideration, he will at once exculpate me from the charge of being biassed through national pride.

Though it is my firm conviction, that modern Judaism is a most extravagant and superstitious religion, and must be stigmatized as such; yet this conviction does by no means diminish my affection and admiration for the Jewish people, for their genius, for their love of learning, and for their literature; and when I am to speak of Jews abstractedly from Judaism, words fail me to express my admiration for them; for I trust I have a distinct idea of their faults and merits. You will not be surprised, therefore, my dear Christian friends, when I tell you that it grieves me to find that many Christians connect with the idea of a Jew all that is absurd and ridiculous, and even boldly speak of their literature (which evidently they never fully examined) as a mass of absurdities, which could only be produced by a most ignorant and superstitious people, whose intellect has become barbarized through the study of Rabbinism. It excites in their breasts no other emotions than those of derision, abhorrence, and contempt. There are some, however, who affect to speak of Jewish literature in a most contemptuous manner, as though they had studied it and knew all about it, and even adduce instances of the gross ignorance of Jewish writers, from some of their productions, and hence conclude that all the Jewish writings are of the same character, without any discrimination whatever. Such certainly may properly be classed amongst pedants, who are anxious to show off their knowledge of Hebrew learning, which is but scanty, for they have pillaged here a little and there a little from some controversial books, whose authors were obliged to attack such absurd and ridiculous dogmas as would illustrate their arguments, that modern Judaism is not of divine institution but that of erring men, who are prone to superstition and love darkness rather than light, and accordingly have deviated from the simple and most sublime Mosaic Judaism, and have set them up a Judaism of their own, which is pregnant with most detestable superstition. Hence these

superficial critics come to the hasty conclusion that the whole range of Jewish literature is full of superstitious fables. Well said the English bard :—

> "A little learning is a dangerous thing!
> Drink deep, or taste not the Pierian Spring."

Such must be told that the wreckless grasp of superstition has chained unnumbered myriads of minds—minds the most exalted, as well as minds the most degraded—the mind of the philosopher, no less than of the serf; therefore national religious superstition is no criterion of a nation's inferiority of intellect. Genius and learning are by no means the property of any sect or nation. Thus it is generally considered that we are chiefly indebted to Greece and Rome for arts and science, although their religions were inexpressibly superstitious.

The Jewish people, as I shall demonstrate, have in no period been inferior to any nation in their genius either in arts or science. It is an undeniable fact, that there is no science in which some Jewish name is not enrolled amongst its eminent promoters. Let us suppose a Jew, who is acquainted with the merits of the sages of his nation, meets with several divinity students of the English or Irish Universities, who have distinguished themselves in their classical and scientific attainments, and that their academic course of learning was the theme of their conversation. We may suppose that the Jew, (observing the raptures that marked their intercourse,) stirred up by a spirit of patriotism, would join in their interesting conversation and plead thus for his nation: "You are accustomed to regard with feelings of the liveliest interest all the sages of the different nations, in consequence of the invaluable works which those illustrious men bequeathed to mankind; for their salutary productions are universal, just as the light that emanates from the sun. You scarce ever mention the names of Homer, Herodotus, Socrates, Pythagoras, Plato, Aristotle, Euclid, Demosthenes, Cicero, Virgil,

Tacitus, Copernicus, Galileo, Newton, Herschel, &c. without calling up feelings of affection and regard towards the nations that gave them birth; but the names of the sages of our nation, who were once justly styled, by common consent, 'Sapientissimi,' are passed over in silence; they are never thought of; very few think it worth their while to explore their invaluable writings, having imbibed the idea that all Jewish productions, without exception, are full of absurdities." The Israelite would say, "Why do you blend the name Jew with the idea of Judaism, (as for this reason you despise our literature,) which is not the case with any individual of any other nation? Socrates, by universal consent, wears the crown of reputation for wisdom, more than any other ancient philosopher; yet his degraded state of mind, as far as religion was concerned, as proved by his sacrificing a cock to Æsculapius, at the last hour of his life, is not taken into consideration to counterbalance his subtle disputations, profound inquiries, acute reasonings, and admirable discoveries."

"Had but Christian students," the Israelite would say, "paid more attention to Jewish literature, their illusion would have been soon dissipated; they would have found that the Jews have a remarkable love for the pursuit of learning, or, using the words of a Christian Doctor of Divinity, (who spent 22 years amongst Jews, and in the study of their literature,) that they are 'Acute, disputatious, with a profound love of learning, and an uncontrolable energy in the pursuit of knowledge. Such is their general character.'* Had but the literature of my nation been as much studied as that of the Gentile nations, many more illustrious Hebrews would enjoy universal renown, which ought to be their portion in common with the sages of all other nations; and the mention of their names would likewise excite nothing but feelings of love and respect for the nation that gave them birth."

* See Dr. M'Caul's "Sketches of Judaism and the Jews," page 3.

"Had Greece produced not only her own statesmen, orators, philosophers, and poets, but those of all other nations put together, what had even such a concentration of genius and learning been compared with the productions of our nation? Many of our nation," the Jew would say, "were fathers in literature before any of the present nations, especially those of Europe, had their existence. Mr. James Finn, who is himself a Christian, observes in his 'Sephardim'*: 'To estimate their value in this respect, we must travel back, by an astounding climax, through the Gemara and Mishnah, the Hellenic Jewish writings of Josephus, Philo, the New Testament, the Septuagint, and the Maccabees: through the minor prophets to Nehemiah, who wrote 140 years before Xenophon; to Isaiah, 700 years before Virgil; to Proverbs and Psalms, 1040 years before Horace; to Ruth, 1030 years previous to Theocritus; and to Moses, above 1000 years the predecessor of Herodotus.'

"'And the Israelites were alone in the popular diffusion of elementary literature. Before even entering the promised land, at a time when some would persuade us they were a wild horde of degraded and fugitive slaves, their legislator could address them in this manner: "These words which I command thee this day.....thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thine house, and upon thy gates.....and when thy son asketh thee in time to come, saying, what mean the testimonies, &c. It was long before a Greek lawgiver could have proclaimed such an ordinance with any chance of being obeyed by the whole congregation.' But, alas! no nation was ever more despised, scorned, and cruelly and universally insulted and persecuted than ours. With the aid of several celebrated Rabbies, we can trace

* A very able work, full of important information. The Author has availed himself of Mr. Finn's extensive research.

Hebrew literature to Shem, Noah's son, who, according to them, was head of an academy which he erected on Mount Tabor, in which he taught theology, jurisprudence, and astronomy, and to which his grandson, Eber, succeeded him." Josephus bears testimony to this statement, for he says: "God afforded them [the patriarchs] a longer time of life on account of their virtue, and the good use they made of it in astronomical and geometrical discoveries, which would not have afforded them the time of foretelling the periods of the stars, unless they had lived six hundred years; for the great year is completed in that interval."* Cassini remarks on the above quotation: "This period, whereof we find no intimation in any monument by any other nation, is the finest period that ever was invented; for it brings out the solar year more exactly than that of Hipparchus and Ptolemy, and the lunar year within about one second of what is determined by modern astronomers. If the ante-deluvians had such a period of six hundred years, they must have known the motions of the sun and moon more exactly than their descendants knew them some ages after the flood." (Enc. Britannica.) Scipio Sgambati, in his work entitled "Archivorum Veteris Testamenti, seu de Scriptoribus Hebraicis," asserts that "Shem was the author of a treatise on medicine, of which a manuscript in Hebrew was preserved in the library of the then (1600) Elector of Bavaria. Though no enlightened Jew would demand implicit faith in such an assertion, yet it would corroborate his argument, that the idea of Shem being at the head of an academy would not have been incredible to the ancients." The Jew would also be able to prove to his companions that our patriarch Abraham was one of his disciples, and the ceremonies

* See Jos. Ant. lib. 1, 3, 7. Doubtless Josephus and his contemporary astronomers had a fair knowledge of the solar system, but we have no right to say that the people at large had the same knowledge, for the tenor of Scripture would prove the contrary.

which he observed at his sacrifices had been communicated to him by Shem and Heber, his tutors. In proof of his assertion he would quote Josephus, who, in his "Antiquities of the Jews," lib. 1, cap. 6, informs us that the Jews were originally called Hebrews from Heber, and this derivation is decidedly the most correct one, though some of the moderns displayed great reasoning powers to prove that they were called Hebrews because of their progenitor Abraham, who *passed over** the Euphrates, for Shem is also called "the father of all the children of Eber, or of all the Hebrews," (Gen. 10. 21,) long before Abraham passed the Euphrates, just as the disciples of the prophets were called "sons of the prophets." It is more than probable, therefore, that Abraham was the first that was called *Hebrew*, because he was a disciple of *Heber*, and was very zealous in promulgating the learning he obtained from him; as the zealous followers of Plato are called Platonists, of Aristotle, Aristotelians, &c.

The frequent communication which Noah had with God, and the age that he attained, doubtless were conducive to his obtaining a thorough knowledge of true philosophy and science, which he communicated to Shem, and Shem to Heber. Of the last frequent mention is made. The Arabs call him "Hud," and venerate him as a prophet. We find in the Alcoran a whole chapter devoted to a sermon addressed by the prophet Hud to the nations, in which it is said that the chief occupation of this patriarch was to promote religious truths. Abraham having been instructed by him was, therefore, the first who was emphatically called העברי "the *Hebrew*," or disciple of Heber. It is true the Septuagint renders עברי or *Hebrew*, περάτης *passenger*; but the Jew, who is well acquainted with its merits, will be able to produce many instances where the translators mistook a Hebrew appelative for a proper name.

* Some derive *Hebrew* from the verb עבר *Abar*, to *pass over*.

The Jew would also easily demonstrate to his companions, that our patriarch Abraham was the principal teacher, both in religious truths and secular learning, and that he had many disciples. It would be worth while noticing here Ben Zimra's remarks on the words, "And the souls that they had gotten [Heb. made] in Haran." (Gen. 12. 5.) In B'raishith Rabbah, ch. 39, we find the following: "Rabbi Eleazar-ben-Zimra saith, If all those who have ever existed in this world, were assembled to create even a fly, they could not bestow life on it; and the Scripture speaks of making souls! But these are the converts whom they reclaimed; and the word עשׂה "made," is used to teach us, that whosoever reclaims a soul from idolatry, to the worship of God, is as he had created him anew." Josephus, by a reference to other historians, corroborates this statement. In his "Antiquities," lib. 7. 2, we find the following: "Berosus mentions our father Abraham without naming him when he says thus: 'In the tenth generation after the flood, there was among the Chaldeans a man righteous, and great, and skilful, in the celestial science.' But Hactæus does not more than barely mention him; for he composed and left behind him a book concerning him. And Nicolaus of Damascus, in the fourth book of his history, says thus: 'Abram reigned at Damascus, being a foreigner, who came with an army above Babylon, called the land of the Chaldeans. But after a long time he got him up, and removed from that country also with his people, and went into the land then called the land of Canaan, but now the land of Judea.'" In ch. 8. 2, of the same book, we find the following: "He [i.e. Abraham] communicated to them [i.e. Egyptians] arithmetic, and delivered to them the science of astronomy; for, before Abram came into Egypt, they were unacquainted with those parts of learning; for that science came from the Chaldeans into Egypt, and from thence to the Greeks also."

Perhaps some one may argue, all those statements are too vague to conclude any thing definite from them; but it may be answered, that the testimonies here adduced are more authentic than most of the Grecian writings; and why should they not be considered of equal authority, at least, with "The Lives of Plutarch?" for Josephus has shewn very successfully and clearly, that almost all the writings of Greece cannot be depended upon;* and yet Christian students spend much of their time in ascertaining what may be after all only a fiction.

Abraham doubtless attended more particularly to the education of his son Isaac in all the wisdom he had accumulated. Isaac instructed his sons; and Jacob educated his twelve sons; so that wisdom and learning became hereditary amongst their descendants.

It is the opinion of a great many of the ancients, that the history of Job was written by Moses in Midian, and delivered to his suffering brethren in Egypt, for their support and comfort under their burdens, and the encouragement of their hope that God would, in due time, deliver and enrich them, as he did this patient sufferer. If that were the case, the Israelites even then must have been a very educated and enlightened people, to be able to enter into the spirit of a work which is to the present day considered to be unrivalled, either in its philosophic definitions or divine demonstrations. In fact, wherever the Israelites went they distinguished themselves as superior teachers in science. Thus we find, that no sooner were they carried away captives into Babylon, than one of their children became the chief astronomer and astrologer. It would be worth while to remark here, that then it was that Pythagoras arrived at Babylon in search of the science of the East; whence he carried to Europe the doctrine of a heliocentric system, and daily rotation of the globe on its axis.

* See Flavius Josephus against Apion.

Every one reading the Old Testament Scriptures, Maccabees, &c. will not hesitate for a moment to testify that learning has in no period of that dispensation been neglected by the Jews. Although some of the literati regret little or nothing the loss of Josephus's intended work concerning the reasons of many of the Jewish laws, and the philosophical or allegorical sense they would bear, yet I would certainly heartily re-echo the sentiments of Fabricius ap. Havercamp, p. 63, 64, that "We need not doubt but, among some vain frigid conjectures derived from Jewish imaginations, Josephus would have taught us a greater number of excellent and useful things, which, perhaps, no body, neither among the Jews nor among the Christians, can now inform us of; so that I would give a great deal to find it still extant." I would request the Christian student to peruse with attention his two books against Apion, Agatharchides, Manetho, Cheremon, and Lysimachus, commonly known by the title of "Flavius Josephus against Apion," wherein he very learnedly demonstrated that a great many of the principal Greek philosophers availed themselves of Jewish learning, and actually adopted many of their dogmas into their system of philosophy. The perusal of these two books will furnish the reader with a fair idea of the intellectual state of the Jews till the time of Josephus. They may properly be considered the most learned, excellent, and useful books of all antiquity; and when Jerome perused them, he declared that it seemed to him a miraculous thing, "how one that was a Hebrew, who had been from his infancy instructed in sacred learning, should be able to produce such a number of testimonies out of profane authors, as if he had read over all the Grecian libraries." And we may rest assured, that we should have had a great many more monuments of Jewish industry, philosophy, and learning of that period, than we have now, if more Jews had been encouraged in the same way as Josephus was by Epaphro-

ditus. Were the Alexandrian library still extant, we might in all probability have found many precious reliques of Jewish labour amongst the 700,000 volumes; for it is certain that the greatest part of the first inhabitants of Alexandria were Jews, who were transplanted thither, B.C. 336, 320, and 312, who, becoming familiar with the Greek language and learning, were called *Hellenists*.

But the Christian may perhaps rejoin, as some have indeed asserted, that the state of learning amongst the Jews became extinct with the destruction of their city. Such an argument would at once prove the student's profound ignorance of their subsequent history. Their ardent love for knowledge and learning was never chilled; they have even in their most distracting calamities exhibited a most unquenchable desire for the pursuit of learning; and the profound and learned Dr. M'Caul justly styled them, "A nation not more remarkable for the calamities which they have survived, than for a genius and love of learning, which those calamities could never subdue."* Almost immediately after the destruction of Jerusalem, and the disasters which befel the Jews in Alexandria, Jewish learning sought and found an asylum, partly amidst the reeking ruins of Judea, and partly on the borders of the Euphrates. Though we cannot eulogize the productions of the schools there established, (see p. 85—87,) for none can deny that the Talmuds contain the most palpable absurdities; yet those that are acquainted with them as a whole, are ready to acknowledge that they contain many valuable truths, and even in the Mishnah and Talmuds the Jewish Rabbies have bequeathed to the world a monument of patient industry, zeal, and perseverance.

But the College of Tiberias has beyond contradiction presented to the learned a noble specimen of their Biblical knowledge, which is clearly to be seen in the *Masora*. Mr. James Finn, in his "Sephardim," (the Jew would rather

* See the dedication of Dr. M'Caul's Zechariah.

refer to Gentile writers to make his assertion good, because every thing that a Jew affirms, is received with caution,) properly remarks, "This prodigious effort of patient industry, this single work [i.e. the *Masora*] demands from the learned of every nation, that the Jews be considered as eminently a literary people; a character which they have not failed to uphold ever since those early ages." Gesenius, in his *Geschichte der Heb. Sprache*, p. 75, remarks, "It is evident that its authors were guided by fixed grammatical principles, which, though never collected into one whole, they had deduced for themselves, and according to which they conformed the text, and endeavoured to remove its irregularities and supposed errors. In doing so, they manifest a great accuracy of study." Great indeed is the benefit which Biblical critics and Hebrew Grammarians have derived from it ever since. The Jew would say, and justly too, "that to us you are indebted for your Latin Vulgate, for your great Jerome was the secret pupil of our Rabbi Barabbanus in Hebrew, at Jerusalem, whom Ruffinus (the adversary of St. Jerome) jestingly called Barabbas."

But Theodosius was the cause of the suppression of our schools at Tiberias, about the beginning of the 5th century. And soon afterwards, Christians began to exhibit the nails, the cross, the spear, and the crown of thorns connected with the Messiah; and began to compel the Jews to venerate such counterfeit relics; and when the Jews properly refused, canons of the most hostile and offensive nature were enacted against them. In fact, nominal Christians taught the Jews to hate them, even when they were inclined to be friendly with Christians, which the 50th Canon of the Council of Elvira (near Granada) virtually acknowledges, which is as follows; "If any person, whether clerical or one of the faithful, shall take food with *the Jews*, he is to abstain from our communion, that he may learn to amend." There was scarcely a year in which new

edicts were not issued against the Jews, all aiming at their extirpation; and in the 7th century they were condemned in Spain, by professing followers of Jesus of Nazareth, to universal spoliation and perpetual slavery. It is not wonderful, therefore, that their very learned men employed the greatest part of their time to prove that Christianity was not based on God's revelation.

But did this quench their thirst for learning and knowledge? By no means. No sooner had the bright period of the Spanish Caliphate entered, and encouragement was given to literature, arts, and science, than Jewish industry enjoyed sunshine again; as the Christian bard, Cowper beautifully says:—

> "For wisdom is a pearl with most success
> Sought in still waters, and beneath clear skies."

The Caliphs Abdamaleck, Walid, Soliman, Omar, Jesid, and Hescham, delighted in the society and conversation of our learned and talented men. The more learned of the Caliphs encouraged them at their courts, entrusted them with offices of confidence, dignity, and emolument; and we even find that Omar the 2nd did not hesitate to employ the instrumentality of a Jew (i.e. Samuel Halevi, whom he made Minister of State,) in an affair which appears least adapted for Jewish intervention, which has been most favourable towards their cultivation of learning and intellect; and we therefore find a great many Jews of that period who grace the literary pages of Spanish history, for they were pre-eminent as philosophers, philologists, physicians, astronomers, mathematicians, historians, grammarians, orators, and highly-gifted poets. Under each of these heads, a long and distinguished list is recorded by the industrious De-Castro, of nearly 700 different works, from the 10th to the 15th century. The Jews in Spain were deservedly honoured with the appellation of "*Sapientissimi*," for the number of Jewish students there

was immense. Milekatri maintains that there were 12,000 Jewish students in the Toledo School. And while the contemporary Christians there were groping in the darkness of superstition and ignorance, the Jews enjoyed and improved the sunshine of intellect and knowledge. Mr. Finn, in his preface to "*Sephardim*," says: "Moreover, their [i.e. Spanish Jews] early and afterwards diversified cultivation of literature and science, raised them to a positive standing in the intelligence of Europe so high, that it has been said, 'We have never yet repaid our debt of grateful acknowledgment to the illustrious Hebrew Schools of Cordova, Seville, and Granada.'"

Any one who has at all paid any attention to their history, must acknowledge that they have conferred great benefits on Europe by their studies. There was a period, when the Greek language and its whole literature lay buried to the Western nations. There is a remarkable incident mentioned by Conrad, of Heresbach of the 16th century, as a fact, that a Monk observed to his companion, "They [i.e. the Reformers] have invented a new language, which they call Greek; you must be carefully on your guard against it; it is the matter of all heresy." The Jews, however, were reading in their own language several works of Aristotle, Plato, Ptolemy, Apolonius, Hippocrates, Galen, and Euclid, which they derived from the Arabic of the Moors, who brought them from Greece and Egypt, and employed much of their time in writing upon them dissertations and controversial arguments. They were the means, therefore, of the old classics being actively disseminated amongst the Western Colleges of Christendom.

The Jews also held the principal chairs of mathematics in Mahommedan colleges of Cordova and Seville; they came in contact with many Christians, and spread themselves into various countries; they taught the geometry, the algebra, the logic, and the chemistry of Spain in the

universities of Oxford and Paris, while Christian students from all parts of Europe repaired to Andalusia for such instruction. They were the teachers of the Moors in astronomy, for the Jews have always a great predilection for the study of astronomy, and are always anxious to contemplate with their king, David, the "heavens" and the "firmament" "with all its numbered stars." The passage found in the first chapter of the Bible (which is the Jewish infant's first school book,) "And God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years;" this admonition was never obliterated from their mind. In fact, they consider themselves hereditary astronomers from their forefather Abraham, and appeal to the Hebrew names of constellations in the books of Job and Amos, for the antiquity of their observations. They acquired great favour, in consequence of the profession of the science of astronomy, at the court of Alonso X. (who, for his love of learning, has been denominated the wise, and is most spoken of as an astronomer). The Jews were chiefly engaged in the compilation of the "Astronomical Tables," which were long afterwards held in great estimation. By the means of the Jews exclusively he published the "Book of Circles," which is still preserved with care at Alcala. They also translated, by order of Alonso, the astronomical books of Ali-ben-Ragel, from Arabic into Castilian.

Were but the literature of the Hebrews studied as that of Greece and Rome, its students would indeed find that it is not at all inferior to theirs, and it ought long since to have been introduced into the university course, especially for Divinity students, as a *sine qua non*. Homer, Pindar, Aristotle, Plato, Horace, Virgil, Cicero, &c. would no longor monopolize their praise and admiration; for in their literature they would find as elevated, as beautiful, as elegant productions, as any of those of Greece and Rome.

If the Divinity students paid adequate attention to Jewish works they would be furnished with a ready answer to the learned Professor Lee's strong appeal; they would be able to prove successfully, that "Jewish literature, Jewish Grammars, Commentaries, and Jewish principles of scriptural interpretation have really benefited Biblical literature," notwithstanding the learned Doctor's assertion; nay they would find that whilst this celebrated oriental scholar blames, "Walton, Castell, Pococke, and others of the same period," for making use "of these *blind leaders of the blind*,"* he himself made ample use of them, though without noticing their names. Every one acquainted with Aben Ezra's, Ralbag's, Jarchi's, and many other Jewish commentaries on Job, will find, after reading Professor Lee's commentary on the same book, that he very often availed himself of their extensive learning, (though he never mentions them without some disrespectful remark); and if his own commentary were divested of all the Arabic and Persian quotations, which were certainly not so important for the illustration of that book, it would remain a collection of different Jewish opinions of that book. I could quote many passages from various Rabbies, and compare them with the learned Professor's, which would at once show that he himself, like Pococke, to use his own words, *was induced to insert at every step the trash from the Rabbies, as illustrative of the text before him*, though not professedly. I am sure every well read Hebrew scholar will agree with me, that a translation of Aben Ezra, Maimonides, Kimchi, Ralbag, &c. with *annotations*, (with a specimen of which the learned Doctor M'Caul favoured the public in his translation of Zechariah,) would do more to throw light, and illustrate the Holy Writ, than all the quotations from Makamet, Hariri, Ibn Doreid, Hamasa, Soorah, Saadi, Sharishi, Shakspeare, &c. which Professor Lee has advanced.

* See his Introduction to the book of Job, pages 2, 3.

Under the blessing of God, the Jews, by means of their learned commentaries, were instrumental in assisting the efforts that were made at the period of the Reformation to emancipate the Christian world from Popish thraldom.

Nicholas de Lyra, who flourished about A.D. 1300, after embracing Christianity, wrote a commentary on the Old and New Testament; and being deeply versed in the ancient tongues, and well read in all the works of the learned Rabbies, he selected their best opinions, and expounded the Holy Scriptures, in a manner far above the taste of that age; in which he showed a greater acquaintance with the principles of interpretation than any of his predecessors. He was indeed a most useful forerunner to Luther, who made ample use of his commentaries, in which he frequently reprehended the reigning abuses of the church; a fact which led Pflug, bishop of Naumburg, to say,

"Si Lyra non lyrasset,
Lutherus non saltasset:"

which has been paraphrased,

"If Lyra had not harped on profanation,
Luther had not planned the reformation."*

About A.D. 1350 Rabbi Solomon H' Levi was born at Burgos; who, having been converted to Christianity, is better known by the name of Pablo de Santa Maria, and was ultimately consecrated bishop of Carthage. A contemporary Spanish poet said, "that he possessed all human learning, all the secrets of high philosophy; he was a masterly theologian, a sweet orator, an admirable historian, a subtle poet, a clear and veracious narrator, one of whom every body spoke well;" he continued:—

"'T was my delight to sit with him
Beneath the solemn ivy tree—

* See Cave's Historia Literaria; Lardner's Credibility of the Gospel History; Dr. Clarke's Succession of Sacred Literature; Horne's Introduction, Vol. I.; Daubigné's History of the Reformation, &c.

To hide me from the sunny beam
Beneath the laurel's shade, and see
The little silver streamlet flowing;
While from his lips a richer stream
Fell, with the light of wisdom glowing—
How sweet to slake my thirst with him!"*

Indeed no one can blame the innocent egotism which induces a modern Jew broadly to assert, without any fear of contradiction, "that no nation in the universe can, during a continuous period of full 500 years, produce a line of men so truly eminent, so universally learned, as can the Jews of Spain from the year 980, until their expulsion from that kingdom in the year 1492."†

Were but the Jewish literature introduced into the University Course, as it ought to be, for the present course for Divinity Students is decidedly inefficient, as every candid and anxious Divinity Student would acknowledge,‡ Hebrew grammarians, poets, critics, metaphysicians, orators, and commentators would excite in the student's mind an affection for the sublime poetry of Moses and the prophets. They would emphatically re-echo the sentiments of the celebrated Bishop Louth: "It would not be easy, indeed, to assign a reason why the writings of Homer, of Pindar, and of Horace, should engross our attention and monopolize our praise, while those of Moses, of David, and of Isaiah, pass totally unregarded. Shall we suppose that the subject is not adapted to a seminary in which sacred literature has ever maintained a precedence? Shall we say, that it is foreign to this assembly of promising youth, of whom the greater part have consecrated the best por-

* See Retrospective Review, Vol. III. p. 214.

† See Heb. Review, vol. 2, p. 39.

‡ The Author has met with many Clergymen who lamented that there was too little attention paid in the Universities to Hebrew literature, and that most of the academic time is occupied comparatively in *non essential* acquirements.

tion of their time and labour to the same department of learning!" (See Gregory's translation of Bishop Louth's Lectures on the Sacred Poetry of the Hebrews, p. 22.)

I venture to give the following short catalogue of various Hebrew books,* which are altogether exempt from superstition, and which I consider most worthy of being introduced into the University Course. I will first mention a few of the Hebrew poetical works, which are very numerous since the 11th century.

כתר מלכות *Kether Malchuth*, or, "Royal Crown," a poetical *résumé* of the Aristotelian cosmology, written by Rabbi Solomon Ben Gabirol, of Malaga. This fertile muse sang the wonders of nature and the movements of the heavenly spheres, but excelled chiefly in the ode. He was murdered about 1075, at the age of 30; it is supposed his assassin was driven to this execrable deed by jealousy of his victim's superior talents.

ספר העגק *Sepher Haenek*, "Book of a Chain."

תרשיש *Tarshish*. Both these poetical works were written by Rabbi Moses Aben Ezra, of Granada, who died A.D. 1100. He was famous for his extraordinary knowledge of the Holy Scriptures, and Greek literature, as well as for the nobility of his birth. He also wrote on eloquence and poetry, with an Arabic paraphrase; also, a philosophical treatise, but still unprinted.

בן משלי *Ben Mishley*, or "Son of Proverbs." It is considered by the Jews as profound and magnificent. It was written by Rabbi Samuel Nagid, of Cordova, an excellent Arabic scholar, and skilled in every science. He was secretary to the King of Granada, and died at an advanced age in 1055.

מלחמות החכמה והעושר *Milchamoth Hachochmah V'haosher*, or "The battles between wisdom and riches." The

* Had the limits of this little volume permitted, the Author would have given a far greater number of books in the Hebrew language, which are worthy of the Christian student's attention.

title gives at once the idea of the nature of its contents, written by Rabbi Judah, the Levite, brother-in-law to the celebrated Aben Ezra. He wrote many other works. He also composed the beautiful elegy on the ruins of Jerusalem, known under the title of ציון (Sion), which is recited by the Jews up to the present day, on the 9th of Ab, when they mourn for the destruction of Jerusalem. He has been styled "the prince of poets." One of his panegyrists poetically exclaimed, "He alone penetrated into the sanctuary of poesy. The gates of heaven had been locked by the guardian of the empyrean, but the genius of Judah boldly shattered their bars," &c.

At the age of 50 he undertook a pilgrimage to Jerusalem, at the time when the Latin kingdom was almost extinct. One day he sat, lost in melancholy, under the ramparts of the holy city; he loosened his sandals, tore his garment, and loudly recited his elegy, ציון, when an Arabian warrior came by the way, and wantonly insulted the patriotic pilgrim, and, irritated at the remarkable quietude of the stranger, plunged his dagger into his breast, and soon trampled on the mutilated corpse of the mourner of Zion.

בן המלך והנזיר *Ben Hamelech V'hanazir*, or, "The King's Son and the Nazarite," translated from the Arabic by Abraham bar Hasdai Helevi, who also was chief Rabbi of Barcelona. This work contains a dialogue between a King's son and a Nazarite, the latter instructing the former in morals and in the fear of God. It is very elegantly translated in rhyme.

שיר על הנשמה *Shir al Hanshamah*, or "Song of the Soul," together with an exposition. It treats of the soul of man, in its various stages.

חרוזים על שחוק שח מט *Ch'ruzim al Schōk Shoch moth*, or a "Rhythmical Poem on Chess." The game is carried on in rhymes, and it concludes with מָט *Mot (check mate)*. It commences with a history of the rise and progress of chess. Both of these were written by the celebrated Abra-

ham Aben Ezra, who was skilled in many languages, particularly Arabic. He travelled the greatest part of his life for the acquisition of knowledge, over France, England, Italy, Greece, and other countries; and died at Rhodes, aged 75. about A. D. 1174. His works are voluminous and various; embracing history, philosophy, medicine, grammar, theology, and poetry.

מימי ישראל *Maimay Israel*, or "Waters of Israel," an elegant poem, divided into six parts. The 1st is called מי השלוח "Waters of Siloah." 2nd, מי מנוחות "Waters of quietude." 3rd, מי מריבה "Waters of strife." 4th, מי מצור "Waters of besieging." 5th, מי זהב "Gold Waters." 6th, מי המרים "Bitter Waters." Written by Rabbi Israel ben Moses Nagera, who removed from Spain to Damascus, where he was wont to attend the mosques, to collect their musical tunes, to which he adapted Hebrew or Chaldee verses.

תחכמוני *Tachkemony*, "Wisdom:" rhymed prose intermingled with verse. It consists of didactic, satirical, and facetious pieces. This, and many other excellent poems, were written by Rabbi Judah Ben Rabbi Solomon Alcophni, often denominated Charizi, for the express purpose of proving that the Hebrew language possesses all the fulness and variety of the Aririan dialect of Arabian poets. A part of the תחכמוני is devoted to the history of poetry among the Jews, and contains hints for the art of versification. Every competent judge pronounces his poems to be of superlative beauty.

בחינת עולם *B'chinath Olam*, or "An investigation into the moral world," was composed by Rabbi Jedaid Hap'nini, who is also called Habadrashi; he flourished about 1290, in Barcelona. He is the author of a great many valuable works; but he particularly distinguished himself in the work before us, which is a specimen of didactic Hebrew poetry. Man and his constitution, the world and its moral government are deeply investigated, and metaphysically

considered; but the language in which it is dressed is most admirable, and powerfully expressive, and shines with brilliant eloquence. Buxtorf speaks thus of the *B'chinath Olam*, "Liber insignis, tam quoad res, tam quoad verba. Agit de vanitate mundi contemnenda, et quærendo regno Dei. Id verbis tam eloquenter, polite, et docte effert, ut eloquentissimus habeatur, quisquis stylum ejus imitatur." He was also called "the Jewish Cicero."

אסירי התקוה *Asiray Hatikvah*, or "The Hope of the Prisoner."

פרדס שושנים *Pardes Shōshanim*, or, "Orchard of Lilies." The above works were written by Rabbi Joseph Penso, of Amsterdam, in which he shows the assiduity of Satan, in deluding man from the worship of God, and the many snares he lays in his ways to entrap him; but Providence frustrates all Satan's diabolic devises, and righteousness obtains at last the sway over him.

לישרים תהלה *Laisharim T'hillah*, or, "Praise is comely for the upright."

מגדל עז *Migdal Oz*, or, "Strong Tower." The above two poems were written by the celebrated Moses Chayim Luzaty, born 1710. In masterly genius, refined taste, and pure and elegant style, he rivals all his predecessors, not only Hebrew but Gentile poets. He was principal of a College in Amsterdam, where he promoted learning very much, as he had an extensive knowledge in almost all the branches of the arts and science. He died at Tiberias, in 1750, and was buried next to Rabbi Akiba. The Rabbies of Tiberias sent an epistle of lamentation to all the parts of the world, wherever the Jews were scattered, which contained the following passages: "The law of truth was in his mouth, and iniquity was not found in his lips.....and did turn many away from iniquity." (Mal. 2. 6.) "There arose not in Israel one like Moses," &c. The MS. of the '*Migdal Oz*' was only discovered a few years since, and published at Leipsic,

1837, with notes, by S. D. Luzaty and Meir Letteris; Latin prolegomena are also prefixed to it, treating of the beauty of Hebrew poetry, where we find the following remarks:—

"This dramatic composition will be in every language a classical work in the strongest signification of the term," and it "comprises all the charms and rhythmical euphony of the aspiring genius of Dante and Tasso's immortal and elevated imagery."

He also wrote several other works of lesser note, many of which are preserved in manuscript at Prague.

שירי תפארת *Shiray Tiphereth*, or "Songs of Glory," an epic poem, in 18 cantos, by Rabbi Naphtali Hertz Weizel, or Wessely. It embodies the history of the Exodus of the children of Israel from Egypt, until the giving of the law at Sinai. It is, indeed, a most unique production. An English Christian, who justly esteems Milton as the most successful epic poet, may, perhaps, not like to hear Wessely compared to their venerable bard. I have read them both, and have no hesitation in saying that they are equal to each other, with the only difference, that Wessely is not so profuse in mythological terms as Milton. Wessely, like Milton, did not think rhyme a necessary adjunct, or true ornament of a poem, or good verse; and, therefore, rejected it, which makes the poetry of the *Shiray Tiphereth* exceedingly sublime, inasmuch as its author felt himself at liberty to express his noble ideas more fully than he would have done under the bondage of the modern trammels of rhyming. I will give a few lines as a specimen of his poetry, taken from the 13th canto of the 5th part, founded on Exod. 14. 1—3, "And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in;" that the English Hebrew

scholar may have some idea of Jewish knowledge of Hebrew :—

כאשר אמרות עליון אל ציר נאמן נודעו
הודיעם אל מחנה אלהים עדר קודש
משוב אחור לבותם בל אחור נסוגו
כאשר צום כן עשו באלהים במחו׳
ראו יושבי איתם כי שבו ויתמהו
ובכל מקום דרכה רגלם מה זאת שאלו
רץ לקראת רץ מגיד לקראת מגיד מהרו
לאמר למלך : "כאשר בא העם איתימה
נמוג לבם מאנו ללכת המדברה
גם שבו אחור דרך הנגב נסעו
בורח הוא לא אל מוציאו ממצרים" ׳
כשמוח אסיר ברזל כמשוש יושב חשך
באמור לו צא לחפשי נתק מוסרותיך
כן לשמועה זאת אל קול המבשרים האלה
שמח נבל זה ערת פושעים יחדיו ששו
דלתות יגון סגרו בפני זרון נפתחו
ויעלו מים זדונים מבורות רשע
ומזמותיהם הרצוצים חפשי שלחו
על יי גם על משה סרה דברו
סכלותם מה גדלה אולתם מה שנאה
כי על העם אשר התחננו ליל הנגף
לאמר : "אל תתמהמהו מארצנו צאו"
אמרו עתה כי מבית עבדים ברחו
עתה לב פרעה גם לב עבדיו נהפכו
לחפוץ בעם שמח לבם יום כי יצאו
ויאמרו : "מה זאת עשינו איכה נואלנו
למה שלחנו את ישראל מעבדינו
אישים כמונו מצרות רבות לא מטנו
למה מדבר באפל יהלך כשלנו" ׳
משכניהם בושו בפניהם התקוטטו
מה יעשו בל ירעו עצתם אבדה

כי לעשות נקם ולהשיב העם בחרב
גם אבירי לב כמוהם לא מצאו חיל
כי זכרו עוד שואת לילה עוד מה נבהלו
מדברי המומתים מחזון ספרו
וכרוח עזה תעצור את מרוץ הנחל
כן מרוץ מי זדון שטף אף ובליעל
מרוח פחד עברה בם מאז נעצרו ׃

For those who are not so much advanced in the knowledge of Hebrew, I will subjoin the following translation, which was inserted in the "Hebrew Review," by E. N. The translator himself, however, was sensible that it "can impart but a very faint idea of the style and composition of that immortal author;" for it is well known to every linguist, that it is almost impossible to translate poetry from any one language into another, so as to preserve the original beauty of the author. (See Hebrew Review, Vol. I. p. 220; Vol. II. p. 43.)

"The dread behest of the Most High, made known
By Israel's faithful Chief unto th' assembled host,
They cheerfully obey, retrace their steps,
But not with fainting hearts. Firm was their trust
In God; steadfast, whate'er was His command,
Their confidence and hope. Mizraim's swarthy sons,
Who dwelt in Etham's plains, beheld surpris'd
Israel's returning tribes: Far as these spread,
The question still arose, 'Whence come they here?
Why do they tarry? why not onward move?'
The hurried messengers, with speed dispatch'd,
Relate unto the King, that 'Israel's sons,
As Etham they approach'd, had, terror-struck,
Refused to enter on the desert vast;
Confus'd their camp, they move they know not where;
God hath not led them forth; base runaways,
They fly, by fear perplex'd.' With greedy ear
The Monarch listens to the welcome tale.
Glad, as the captive, who, in fetters bound,
In dungeon dark immured, hails the light,

And triumphs in the glorious sound, 'Thou'rt free :'
So, glad, triumphant, did the tyrant hail
The tidings that, within his reach once more,
The hateful race of Jacob still might feel
His fell revenge, of his keen sword the edge.
Nor he alone ; his courtiers, servile crew,
The chiefs who at his council-board find room,
Partake his joy. Clos'd are the gates of grief
Within their hearts ; wide open those of pride ;
Of arrogance the inward founts o'erflow ;
Full scope unto their evil thoughts they give :
Against th' Universal Lord they speak ; they rail
Against the man who unto them had been
The minister of fate ; 'gainst Moses loud they rail.
Their hatred rank, their silly pride forgets
That erst, amidst the terrors of the night,
When Mizraim's pride was blighted, they implored,
With accents meek and said, 'Pray tarry not ;
Be free, depart, and leave our land at once.'
Whilst now, with words of scorn and foul reproach,
The proffer'd boon recall'd, they wish them still their slaves :
For Pharaoh's mind is changed ; again he strives
To lord it over those whom late he pray'd, 'Be free.'
His haughty soul repines ; his servants fan the flame
Of anger which within him burns : They say,
'What have we done ? How could we e'er consent
That Israel from our bondage be releas'd ?
Are we the men, who, fearless, firm, have braved
The many perils that assail'd our land,
Yet, overcome at last by nameless fear,
Did yield to pestilence, which shunn'd the day ?'
Each man, abash'd, scarce dared to meet the glance
Of his associates : Silent all, their looks
Downcast, averted, stung with shame and wrath,
Wav'ring they stand, and know not what to do.
To give revenge its scope, with blood-stain'd sword,
Force Israel back again beneath the yoke,
They durst not do. Ruthless as were their hearts,
'Gainst pity steel'd, harden'd in guilt and crime,
They trembled still, as memory's faithful voice
Rung in their ears the horrid shrieks, the groans
Of agony, which from the dying burst

On that most fatal night: How, mute with awe,
They then had stood aghast, and quiv'ring heard
The piteous accents that despair sent forth,
Revealing sights that mortal man may not
Behold and live. As when the mighty wind
Binds up the waters of a flowing brook;
So were the floods of wrath, of arrogance,
Of cruelty, within their breasts, spell-bound
By with'ring fear, which cow'd their inmost heart."*

I shall now mention a few Hebrew works in prose, which are equally worthy of being introduced into the University course in preference to many of the classics, especially for Divinity Students; for an acquaintance with the original languages of the Holy Scriptures is unquestionably very important, especially for those who undertake to explain to others the Revelation of God. They should seek assiduously to acquire an accurate and critical knowledge of the sacred language, that they may not be obliged to have recourse to the medium of an interpreter; which a translation certainly is; even the authorized version, however excellent, and meriting, as it does, the praise of fidelity, perspicuity, and force.

The writings of the truly learned Jews throw much light on both the Old and New Testament. Such was the experience of those who made their writings the subject of their study. Gesenius speaks thus of Jewish commentators: "The judicious commentator will know how to use much in them that is indisputably true and good; and a facility in

* Some of the Rabbies affirm that the Gentiles borrowed the art of music from the Jews, and there is an old Rabbinical distich to the same effect:—

מה אומרת
חכמת הנגון אצל הנוצרים
גנב גנבתי מארץ העברים

"What saith the art of music among the Nazarenes?
I was assuredly stolen from the land of the Hebrews."

The art of Music comprises in Hebrew all kind of poetry.

understanding these sources is indispensably necessary to every respectable interpreter." I will therefore first mention a few commentaries, written by eminent Jews.

רבי סעדיה גאון Rabbi Saadiah Gaon, who was born at Pithom, in Egypt, in 892, and died at the age of 50, was chief of the College at Sora. He wrote many able commentaries, but especially distinguished himself by his commentary on Daniel, and an Arabic paraphrase on the book of Job. He also translated the whole Bible into Arabic; succeeding commentators often make useful citations from him. He wrote in a very elegant style, and is held in great estimation amongst the Jews.

רבי שלמה ירחי Rabbi Solomon Jarchi, or, רשי *Rashi*, (as he is commonly designated from his initials,) born at Lunel, in 1030, wrote a commentary on the whole Bible, which, though full of Talmudism, manifests diligence, acuteness, a thorough acquaintance with the language of Scripture, and a desire to rise above the Talmudic interpretation. He is however very obscure in some places. He also wrote a grammar, a treatise on medicine, and various other works. He travelled a great deal in search of knowledge, and died at the age of 75.

רבי אברהם אבן עזרא Rabbi Abraham Aben Ezra, (whom I have mentioned p. 245) wrote a commentary on the entire Bible, and far surpassed Jarchi in power and freedom of judgment. Maimonides recommended his commentary as the best to his son. He threw a great deal of light on the book of Job, by his knowledge of Arabic; he also criticised the above-mentioned Rabbi Saadiah Gaon's Arabic paraphrase of Job. His works are written in a very beautiful style, though his love of brevity renders them sometimes obscure. He was an excellent philosopher, grammarian, poet, physician, astronomer, and cabalist.

רבי דוד קמחי Rabbi David Kimchi, or, רד"ק *R'dak*, (as he is commonly designated from his initials,) is generally said to have been born at Narbonne, in 1190. He wrote

commentaries on most of the books of Scripture, which are indeed most valuable. The celebrated Dr. M'Caul, in his introduction to his translation of Kimchi's commentary on Zechariah, says, that "though written six hundred years ago, it will bear a comparison with any that has appeared even in the 19th century. Valuable in itself, it has other points of attraction for the Christian student.....and has been one of the sources from which commentators, since the Reformation, have drawn most valuable materials." His family had for ages given heads to the Jewish academies of Aragon and Castile. He also wrote a grammar and a lexicon. He is styled by the Jews "Prince of grammarians," "for his grammar and lexicon," says Dr. M'Caul, "have, until very lately, contributed the main portion of all similar productions." So highly are his syntactical and analytical elucidations of pure scripture valued amongst the Jews that they have a proverb אם אין קמחי אין תורה "If there were no Kimchi, there would be no law."

רבי לוי בן גרשום Rabbi Levi ben Gershom, or, רלבג *Ralbag*, (as he is commonly designated from his initials) was born in Provence, and died at Perpignan, in 1370; he wrote a commentary on the Old Testament, which is deservedly highly esteemed, especially that on the Pentateuch; he is considered by the Jews to have been a profound philosopher, mathematician, and an able physician, besides a great talmudist. He also wrote the מלחמות יהוה "The battles of the Lord," divided into six parts, in which many philosophical questions and scriptural passages are discussed. The modern Jews consider it rather too philosophical. He may be considered a disciple of Aristotle as well as of Talmud. He also wrote on astronomy, logic, and physic.

דון יצחק אברבנאל Don Isaac Aberbanal was born in Lisbon, 1487. The Jews trace his pedigree to king David. He wrote an excellent commentary on the Bible. It is remarkably pure and easy in style, and may be considered

one of the best Rabbinical commentaries as far as criticism goes. In 15 days he completed his comments on Joshua, and in 22 those on the books of Samuel and Kings. He was an inveterate enemy to Christianity (as he understood it) which is so prominently visible in his commentary on Isaiah 53, and that of the minor prophets; but even these furnish the Christian student with arguments for the truth as it is in Jesus. Some of the Popes, who were able to discuss critically a classical better than a scriptural passage, prohibited the reading of his commentary on Isaiah. It appears that his son, who embraced Christianity, was able to understand the word of God rightly, in spite of his father's bitter invectives against the truth. He wrote 11 works besides his commentary on the Bible. His history is very interesting; a short sketch of it is to be found in Wolfius.

Many able commentaries have been published since the above; but these will suffice for the present, and I humbly trust that they will, ere long, form a part of the academic course, especially for Divinity students. For unquestionably Jewish controversy is as important a branch of Christian Divinity, as that with Unitarians and Papists; the two latter are indeed cultivated in the Universities, whilst the former is comparatively overlooked, and cannot be effectually cultivated without a moderate knowledge of the Rabbinical writings.

I will now mention a very few other books, which are not professedly commentaries on the Scriptures, but in which many scriptural passages are ably and critically discussed.

פרקי אבות *Pirkay Avoth*, "Chapters on Ethics of the Fathers." They form a treatise of Mishnah. It may indeed be said that this treatise is the flower of Mishnah; it is an invaluable production, and contains many admirable precepts, and inculcates true piety. (See page 115.) A great many commentaries were published on this treatise, but the best, and most useful, was published in Berlin,

A.D. 1775, by Rabbi Naphtali Hertz Wessely, the above-mentioned celebrated Hebrew epic poet, which he designated יין לבנון *Yain L'banon*, or "Wine of Lebanon."

מורה נבוכים *Moreh N'bochim*, or, "Guide to the perplexed," written by Rabbi Moses bar Maimon, commonly known amongst the Jews by the name of *Rambam* (according to his initials), and amongst theChristians by the name of Maimonides; he was born at Cordova, A.D. 1131. He is said to be descended from King David by a female line; his renown eclipsed that of all his predecessors. It is a common proverb amongst the Jews ממשה ועד משה לא קם כמשה "From Moses [the legislator] to Moses [Maimonides] there arose not one like Moses." His writings are numerous, profound and original; he was the means of constituting a new era in Jewish literature. He died A.D. 1201, and was interred at Tiberias; a general lamentation was observed for three days, both by Jews and Egyptians. But not long after his death the Jews assumed a different tone; his "*Moreh N'bochim*" was first published in Arabic, and immediately after translated into good Hebrew, by Rabbi S. Tibon. Its contents caused great consternation and division, amongst the different Jewish congregations, for it very strongly condemns all the absurd fables contained in Talmud, and calls upon the Jews to use their common sense, in connection with revealed truth. This aroused very much the bigotry of the old Talmudical schools; and they went so far as to excommunicate Maimonides and all who should read the above-mentioned work, and his מדע *Mada*,* and burned them in the market place; and his Montpellier antagonists pursued his corpse to its grave, and erased the simple inscription, "The greatest of men," and substituted, "The excommunicate and heretic." They

* His ספר המדע (Book of knowledge) has 5 treatises. 1. יסודי התורה Foundation of the law. 2. הדעות Ethical rules. 3. תלמוד תורה On the study of the law. 4. עבודה זרה On Idolatry. 5. התשובה On repentance. All these treatises he executed with great ability.

relented at length, and in 1232 a deputation being sent to his grave, to ask pardon of his ashes, the original epitaph was restored. Modern Jews quote him as an authority to prove that the oral law is of Divine origin, (see p. 88.) The learned bestowed many eulogiums upon him. Justiniani thus writes of him, "Fuit auctor iste candidus, minimeque superstitiosus; plus certe veritati addictus quam næniis importunis neotericorum Judæorum.—Percipies porro illum quæ sunt religionis religiose, quæ philosophica philosophice, quæ Talmudica talmudice; ac demum quæ sunt divina tractare." Scaliger says of him: "Primus fuit inter Hebræos qui nugare desiit." Dr. Clavering, Bishop of Peterborough, said, "The memory of Maimonides had ever flourished, and will flourish for ever."

מנחת קנאות *Minchath K'naoth*, or, "The offering of Jealousy," written by Abba Mori ben Moses Mori, in the form of letters to Rabbi Solomon ben Adereth, and to other Rabbies, against the Barcelona decree,* wherein he successfully proved the propriety of early study of philosophy.

ספר עקרים *Sepher Ekarim*, or, "Book of Principles," written by Rabbi Joseph Albo, born at Soria, about the end of the 14th century. He assisted in the public controversy held at Tortosa, in 1414, when Joshua Harloqui, a converted Jew, (after baptism called Jerome,) was to demonstrate from Talmud that Messiah had already come, which Pedro de Luna, or Benedict the XIII, one of the three infallible popes of that century, had convened. The conference gave rise to many controversial works, and

* Rabbi S. ben Adereth, who was the president of Barcelona, A.D. 1304, in conjunction with Rabbi Asher published a formal decree prohibiting the study of any Gentile philosophy before the age of 30, according to some, 25. Immediately after its publication, great controversies commenced respecting its orthodoxy. The debates were carried on in Epistles; a few are extant in its defence, but a great many in its condemnation.

though the "Book of Principles" was first undertaken in consequence of this controversy, it still deserves the attention of Divinity students; as it is a fine example of the metaphysics and philosophy of the Jews. It also contains many valuable truths, (see page 198.) Albo was generally styled "divine philosopher."

Time and space would fail me were I to attempt to enumerate all the praiseworthy Hebrew writings. I would have given extracts from the few works I have mentioned to illustrate their real value; but this volume would have extended to an inconvenient length. I hope, therefore, the student, who has really a thirst for information, will begin to cultivate an aquaintance with them, in order that he may be able to judge for himself, whether my statements are correct or not, and whether I have been biassed by national feelings. The student, who admires learning wherever he finds it, would then re-echo the poet's beautiful lines:—

> "Full many a gem of purest ray serene,
> The dark unfathom'd caves of ocean bear."

Dear Christian reader, never forget that "Men by wisdom know not God!" and this declaration is awfully manifest in the case of the Jewish nation; for as I have already shown (page 44,) in the most essential and noble part of true philosophy, which has for its object the salvation of a fallen ruined race, the wisdom of their wise men perished, and the understanding of their prudent men was hid! Although the Bible is most dear to them, yet their wisest men were the first to obscure those parts which appertain to their eternal welfare. They did not spare trouble nor time, to make of none effect those prophecies, which so evidently refer to Jesus of Nazareth, and prove that He is the true and only Saviour of mankind. How forcibly is the Christian reminded of our Lord and Master's saying, "If therefore the light that is in thee be darkness, how

great is that darkness!" (Matt. 6. 23.) The best things when corrupted become the worst. Hence if the master-principle, the guide of the soul, which is the word of God, become corrupted and depraved, how profound must be the delusion, and how fatal the error!—If that which should be the pole star to guide us, becomes the meteor to mislead us; if that which we consider to be light is in reality darkness, then how tremendous would be our state, and how infallible our destruction! Such, dear Christian friends, is the real state of the Jewish nation. The very lamp of life, which was entrusted to them, they exchanged for false and delusive fire. How ought such a consideration to animate the mind of the Christian, who has been taught "Christ the power of God, and the wisdom of God," with sympathy for the desolate posterity of patriarchs, prophets, and apostles; whose ancestors were the heralds of salvation to them, at the hazard of their lives! And how ought the recollection of Moses, the sweet Psalmist of Israel, Isaiah, Paul, John, &c. to excite our feelings of affection for that nation who gave them birth, and prompt us to do all in our power to acquaint them with their present melancholy state, that they might flee from the wrath to come! then ought every Christian to strive to become instrumental in rescuing some, not from temporal death, but from that living death, which ever dying never dies! Well might a venerable English Divine say, "Of that fair missionary crown, which adorns the brow of the Christian Church, the brightest gem is, the 'Society for Promoting Christianity amongst the Jews.' It has a sacredness of character which belongs to no other society, and its espousal by any church or nation, will doubtless bring with it a blessing." I would humbly entreat to direct your kind attention, dear Christian friends, to that Institution, which has, in God's providence, been made a great blessing to many of the lost sheep of the house of Israel. The chairs of a great many of the Universities on the Continent

are now filled by converted Jews, who are the Professors of different branches of science and literature. We have every reason to believe, therefore, that the "Society for promoting Christianity amongst the Jews," was instituted according to the sacred will of Him, who said, "I am the Lord, I change not, therefore ye sons of Jacob are not consumed." (Mal. 3. 6.)

"The Word of Life, if prized by you,
We owe to the despised Jew;
In all their wanderings, far and near,
His word was sent their hearts to cheer;
Preserved by them, and handed down,
We see their light—their Saviour own;
Then on your knees, before His throne,
Remember oft the Jew.

If Christ, the Lord, is prized by you,
He once was a despised Jew;
Without a spot to lay His head;
For you He came, and lived, and bled;
And can you then refuse to feel
Compassion for His nation's weal?
Their griefs might break a heart of steel—
Oh pity then the Jew!

If we would 'prosper' all life through,
Still Zion's peace we must pursue;
Though trodden down, the *Jews shall* rise
And own that Christ they now despise;
Then lend your every aid to bring
The outcast Jew to Christ our King,
That Jew with Gentile soon may sing,
'Salvation to the Lamb!'

We dare not, will not, hence refuse
To love, and feel, and pray for Jews.
O praise our God! through Abraham's race
Came *light*, and *Christ*, and *promised* grace
Then, God of Abraham, hear our cries
Remove the veil from Israel's eyes;
Make Jews and Gentiles truly wise,
And Jesus all in all!"

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